

NATIONAL COUNCIL OUTLOOK

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OF RELIGION

SEPTEMBER 1955



International Sunday School Convention

Fall Calendar

United Student Christian Council, General Assembly

Tiffin, O., September 3-10

Labor Sunday September 4

Protestant Episcopal Church, General Convention

Honolulu, T. H., September 4-15

Evangelical and Reformed Church, General Council

Kansas City, Mo., September 18-22

Christian Education Week

September 25-October 2

United Lutheran Church in America, Woman's Missionary Society

Cleveland, O., October 1-5

Worldwide Communion Sunday

October 2

National Council of Churches, General Board

Pittsburgh, Pa., October 5, 6

Churchmen's Week October 9-16

Moravian Church, Provincial Boards

Bethlehem, Pa., October 20-November 3

World Order Sunday October 23

Reformation Sunday October 30

Division of Christian Life and Work, Annual Assembly

Cleveland O., October 31

Religion in American Life Campaign

November 1-30

National Conference on the Churches and Social Welfare

Cleveland, O., November 1-4

World Community Day November 4

National Conference on Religion and Public Education

St. Louis, Mo., November 6-8

General Department of United Church Women, Biennial Assembly

Cleveland, O., November 7-10

Stewardship Sunday November 13

National Council of Churches, General Board

Omaha, Neb., November 30-December 1

Division of Foreign Missions, Assembly

Dayton, O., December 4-7

Division of Home Missions, Assembly

Buck Hill Falls, Pa., December 11-14

Student Volunteer Movement, Quadrennial Conference

Athens, O., December 27-January 1

THE COVER

The cover of this issue shows Harold E. Stassen, special assistant to President Eisenhower and called "secretary of peace," who has been president of the International Sunday School Convention since 1942 and was re-elected for another four years. Mr. Stassen made three round-trips to Washington in order to be present during the Cleveland meeting.

Having taught in a Baptist Sunday school, he has a winning way with children. From left to right the picture shows: Carolyn Joan Lambert, 11, Regina, Sask.; Eric Clark, 13, Lyndhurst (Cleveland), O.; and Dennis Edward Gebhard, 12, Excelsior, Minn. Dennis was especially impressed—Mr. Stassen was once governor of his state.

Vol. V. No. 7, September 1955

National Council OUTLOOK



Publication of

National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Christian Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church in America
The Methodist Church

Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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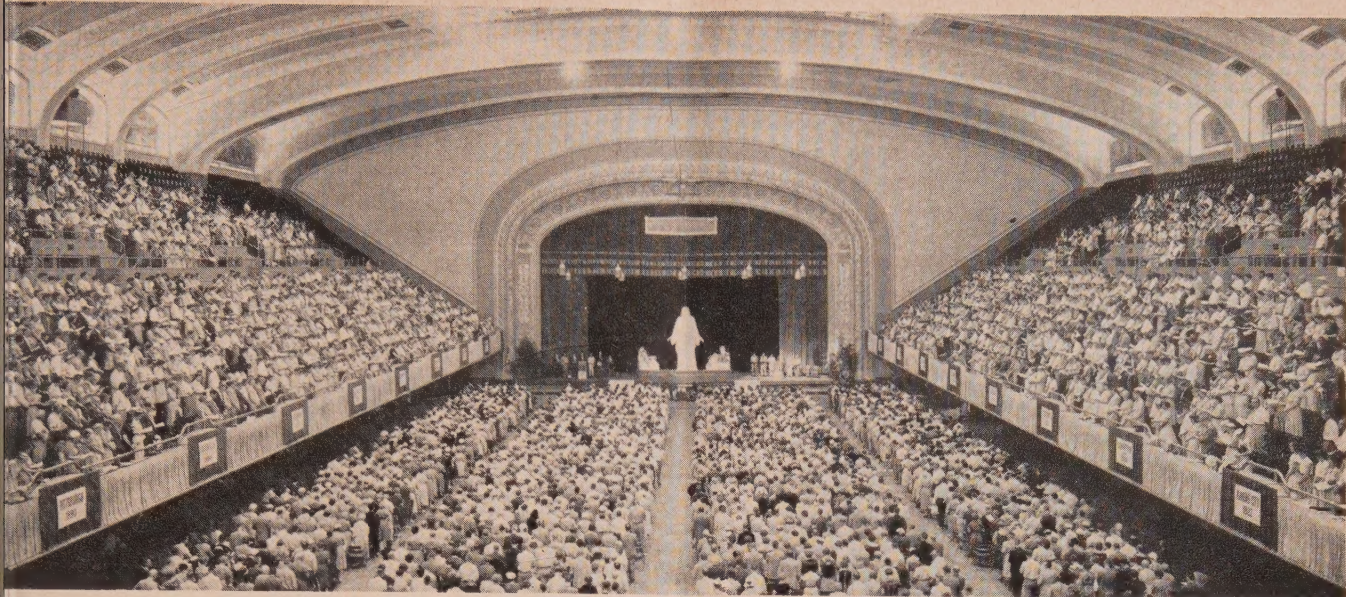
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NANCY LAWRENCE

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A giant poster figure of Christ overshadows the stage of the Auditorium at the opening session of the Convention.

"TEACH CHRIST NOW"

By FLETCHER COATES

THE nation's Sunday schools, charged with the responsibility of providing the nation's youth with their formal education in the Christian faith, face a task perhaps greater than that at any time in the 123-year history of the movement.

In an era of cold-war tensions on the international scene and mounting concern for juvenile delinquency and the stability of the home, they must provide young people with the faith and knowledge which will enable them to live full and useful lives as Christians. At the moment, only half of the job is being achieved.

Heightening the ever-present sense of the urgency of the job is the knowledge that the Christian faith is always just one generation away from extinction. Were the Sunday schools to close their doors tomorrow, the major portion of the next generation of adults would be without any knowledge of the insights and resources of the faith.

The strength and weaknesses of the Sunday school movement and the ever-renewing vitality of the Christian faith were delineated when more than 5,000 teachers and leaders gathered in Cleveland, O., for the 23rd International Sunday School Convention.

Representing all walks of life they were symbolic of the men and women who each Sunday volunteer their services to instruct an estimated 32,000,000 youngsters in 250,000 church schools.

All had one question primary in their minds. "How can I do a better job in

teaching my Sunday school class and what are the newest methods, facilities and tools to help me do it."

Meeting in the same great auditorium that gave birth to the National Council of Churches, just four and a half years ago, the teachers made it plain that (1) Christian education—the only instrument for perpetuating the faith—is definitely on the upswing, and (2) through the alert use of modern approaches and techniques, dedicated thousands in the Sunday school movement are offering a great challenge to the cultural and moral crisis of our time.

These two facts came out in remarks of speakers and convention leaders. They were evident in the vast array of exhibits—covering 13,000 square feet of floor space—and the throngs that viewed them. Most of all, they showed in the enthusiasm of those attending. Delegates represented 37 denominations, and came from every state in the Union save one, and from every Canadian province save one (New Hampshire and Yukon respectively), with a liberal sprinkling from lands overseas.

"Teach Christ Now" was the theme of the great meeting, 23rd in a line that goes back to a gathering in New York in 1832. It was co-sponsored by the divisions of Christian Education of the National Council of Churches and the Canadian Council of Churches.

The urgency of the task was sounded on the opening night by Harold E. Stassen, "Secretary for Peace" in the Eisenhower Cabinet and president of the Convention since 1942.

"Now we are at a stage in history in which the concepts of the people on this continent will have a tremendous, if not decisive, influence on the future history of mankind," he declared. "Thus religious education of the boys and girls of this day, in a very real degree, will have its impact on the future course of the history of the world."

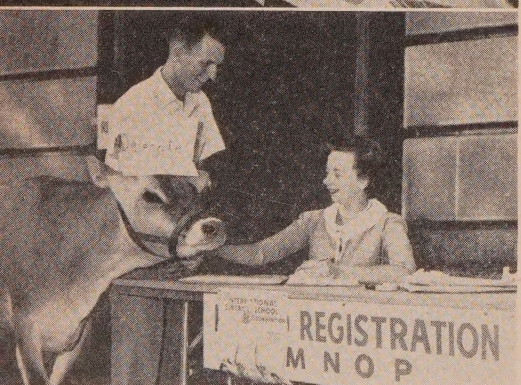
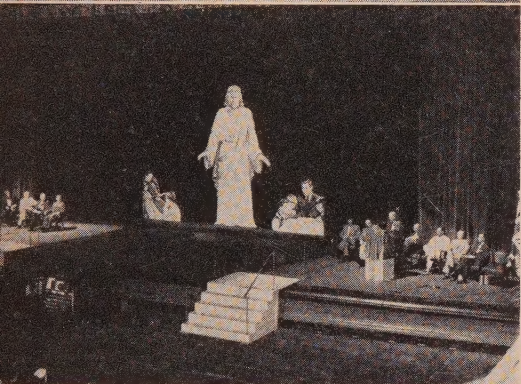
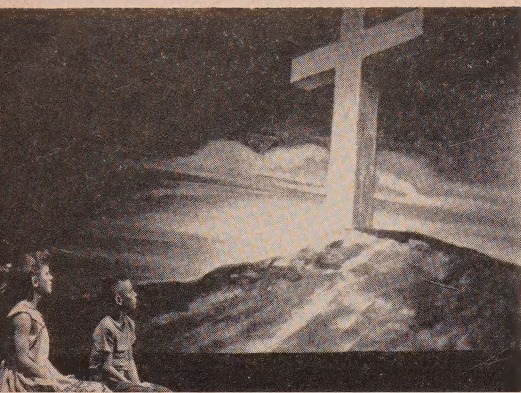
The note of urgency was sounded in a message that pledged the teachers anew to the cause of stable and creative family life.

"As Christians . . . we have a special responsibility. The warm heart of Christianity cannot long tolerate a cold war. There is no Iron Curtain in the Gospel."

The unprecedented message, presented by Dr. Paul H. Vieth of Yale University and adopted by voice vote, called upon teachers to pray for the coming of a peaceful world and noted ominous signs of trouble at home.

"In some cities juvenile delinquency seems to rage almost unchecked by the forces of law and decency. In some communities we have observed signs of racial tension and disturbance. People everywhere are far too preoccupied with material prosperity and the pursuit of worldly goods . . . we call upon ourselves and all other Christian teachers to study and to work for cities founded on righteousness and bound together by love. . . ."

In the convention's strongest statement of concern, Dr. Paul Calvin Payne, general secretary of the Presbyterian, U.S.A. Board of Christian Education and a vice-president of the Na-



tional Council, told delegates that man's best hope in the atomic era is to "produce in a short time the kind of men and women who can be trusted to use fantastic powers for some better purpose than to make fantastic weapons, or to commit fantastic sins."

To do this job, Dr. Payne urged, "we must swiftly commit and train a great army of volunteer teachers both in the home and the church."

He also stressed the urgent role of the home in giving children a religious upbringing.

"We must no longer encourage parents to believe that they can shunt off their responsibility . . . to public institutions or to the church. The only religion that is any good is home-made religion."

He called on his fellow Christian educators to "reverse the current practice of regarding Sunday church school as the primary resource." They should concentrate on building a program for the home, a program to be conducted by parents who are "aided, inspired, guided and supplemented by the church school."

Marking the 175th anniversary of a movement once viewed by alarmists as "destructive of all religion," the convention opened July 27 with a colorful pageant of the movement's entire history. Starting with the story of Robert Raikes, the English printer who set up the first Sunday school in his home in 1780, a huge cast of 90 depicted a score of scenes showing the highlights of the Sunday school movement.

Keynoting the session, Dr. Ralph W. Sockman, preacher on NBC's National Radio Pulpit, declared the churches must work to turn America's mounting spiritual hunger into a real spiritual revival. Religion has become the great vogue in America, but a vogue is not enough, he said.

"Our best hope of a great religious revival is through the pew rather than the pulpit. We have not enough preachers . . . we must count on laymen to do the evangelizing."

Top priority, Dr. Sockman said, must be given to the task of reaching American youth with religious instruction in both church and home.

"Our leading educators are aroused to the need of moral and spiritual instruction, but they await guidance from our church leaders," he told the throng

of 7,500 opening-night delegates and guests. "In many places the public schools are afraid or actually forbidden to teach religion. Hence multitudes of our youth grow up with the impression that religious instruction is either unimportant, unpalatable or unsocial."

The note of family responsibility for the teachings of Christ ran like a thread through many sessions—with the parallel thought that it is often the duty of the Sunday school to awaken the family to this responsibility.

Mrs. James D. Wyker, president of United Church Women, declared that despite the multiplicity of problems and demands upon their time, many mothers are finding ways to make the truths of the Christian faith real to their children. "Yesterday, the mother's life centered in the home. Today she is at the hub of ever-widening circles: family, community, national concerns, world affairs. In the Christian home, she must give spiritual nurture," she said.

Precisely how to carry out Christian teaching through the home was spelled out by a group of panelists talking on "Christ Speaks to Families Now." Spotlighted on the stage in informal give-and-take before their huge audience, five leaders said religion is best taught by the family *being* a Christian family, rather than by formal family worship.

As thousands of heads nodded in agreement, these round-table members said:

"A child can best learn God's love through love in the family, and can best learn faith through the faith the family reposes in Him. When this is missing, the Sunday school must make up for the lack, showing the child an adult who loves him and trusts God."

In turn, today's Sunday school should contribute to the stability of family life through its approach to the total family unit.

So Sunday school teachers were challenged to reach into the home and bring non-church families into the church—for the sake of the stable Christian home. They were advised to set up special parents' classes for those parents who feel they've done enough about Johnny's religious life when they scrub his face and send him to Sunday school.

At least one church leader, Dr. Richard E. Lentz, executive of the Council's family life department, dared to say unequivocally:

"The church has failed to reach the

(Top) concluding scene of pageant "The Power Within," portraying Sunday school movement's 175-year history, at opening session in Public Hall; (next to top) presentation by Dr. Gerald E. Knoff of special copies of Revised Standard Version to denominational and council directors of Christian education; (second from top) opening of program by Bishop Reuben H. Mueller on stage overshadowed by towering poster figure of Christ; (next to bottom) primary teachers' group—one of 91 such interest groups—studying latest curriculum ideas and teaching techniques under leadership of Carrie Dee Hancock, director of childrens missionary activities, Disciples of Christ, Indianapolis; (bottom) registering Opal, one of three heifers being shipped to Greece by Bible school students in Middletown, O., under Heifer Project.

family, although this is more important to a child than any Sunday school lesson."

Citing the tremendous rebirth of interest in the world's all-time best-seller on the part of scholars, Dr. Donald G. Miller, professor of New Testament at Union Theological Seminary, New York, said that the Bible must now move from the scholar's study into the lives of the people, and that bringing this about is the "basic function of the church school as a teaching agency."

Present-day methods of teaching in Sunday schools came in for some strong criticism from Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America. He said church schools are conveying "sweet bits of morality" to America's young people in an era when the college population outnumbers only slightly that of our penitentiaries.

In the role of a friendly prosecuting attorney, he listed three indictments against the 250,000 Sunday schools in which more than 32,000,000 children learn the rudiments of a Christian way of life:

1. Our schools do not typically appraise the worth of a person in a way comparable to the value at which Christ prizes each and every soul.

2. The theology of our whole church school life tends to be shallow and confused.

3. We do not reckon with the strength of the individual and social assistance to righteousness; we count insufficiently on the active aid of God.

Although Dr. Reinartz praised church schools for "their understanding and their use of wise and broadly tested pedagogical theory" and of modern teaching materials, he found "there is still too much heartbreak in the ineptuacies of our materials, means and methods."

In answer, Dr. A. L. Roberts, general director of the Council's Commission on General Christian Education, called on the Sunday schools to meet the challenge of the indictment.

"Faced with the facts of our confused future and our population growth," he said, "the task is staggering. Yet we will be discouraged only as we fail to see it in its true perspective."

He conceded that the schools reach only 37 per cent of the children, 24 per cent of youth and 14 per cent of

the adults, and that a lusty crop of 82,500 babies are born in the United States and Canada each week who are destined to live 25 years longer than the 1900 population. To keep pace with them, 12,000 new Sunday school teachers must be added each week and 400,000 new classes organized weekly.

The five-point program for the Sunday school teachers of America and Canada which Dr. Roberts outlined included: (1) improve your teaching, (2) relate it more closely to the home, (3) relate it to the experience and needs of the students, (4) avail yourself of leadership and laboratory schools and of training opportunities provided by the denominations and councils of churches, (5) enlist teachers who have the best qualifications—train them and keep close to them after they begin their work.

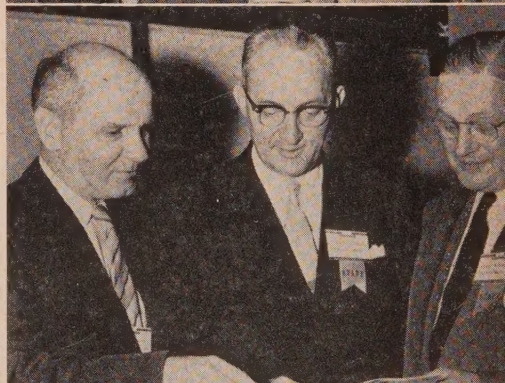
The convention dispersed into 89 interest groups covering every possible phase of a Sunday school teacher's task. They reinforced the wealth of ideas, suggestions, counsel and reassurance poured forth by the wide variety of church leaders who addressed the convention and they gave each delegate an opportunity for participation in spirited interchange.

World reports on the progress of Christian education were presented by delegates from every continent. Dr. Nelson Chappel, general secretary of the World Council of Christian Education, who introduced the foreign delegates, called for the tripling of leadership training of native Christians in Africa and Asia.

At a short business session Harold Stassen, former Baptist Sunday school teacher, who commuted back and forth between Washington and the convention, making three roundtrips by air during the sessions, was re-elected president for the ensuing four years. Bishop Reuben H. Mueller of the Evangelical United Brethren Church was elected vice-president to perform the duties of presiding officer in the absence of President Stassen.

The concluding session was marked by the solemnity of a prayer of rededication to the teaching task. More than 5,000 men and women, with heads bowed and eyes closed, joined in the prayer in the vast darkened auditorium

(Continued on page 7)



(Top) snapping Dr. Luther A. Weigle, chairman of Standard Bible Committee, and Mrs. James D. Wyker, president of United Church Women; (next to top) convention exhibit hall (in Cleveland Auditorium); (second from top) Dr. A. L. Roberts (right) director of Commission on General Christian Education, interviewing Rev. Loren Walters, convention director, and Miss Leonora Flores of the Philippines; (next to bottom) leaders conferring on details (left to right) Dr. Gerald E. Knoff, New York, executive secretary, Division of Christian Education; Dr. Kenneth S. Wills, Toronto, director, Department of Christian Education, Canadian Council of Churches, and Bishop Reuben H. Mueller, Evangelical United Brethren, Indianapolis; (bottom) coolest study group, Parents Who Make Their Families Camping, on shores of Lake Erie.

On 10th Anniversary of U.N.
People of Many Faiths Prayed for

PEACE FOR ALL NATIONS

TODAY, in the United Nations mankind finds new hope for the achievement of peace.

This hope was given dramatic expression last June 19 when some 16,000 persons of every race, creed and color assembled in San Francisco's Cow Palace to pray together for peace and pledge their support to the United Nations.

Under the vaulted dome of the mammoth auditorium men and women of all walks of life prayed in the words of their faith for world peace with justice.

They were Christians and Jews, Buddhists and Confucianists, Hindus and Moslems—men whose names are household words around the world, and workaday folk.

They called God by different names—speaking to Him in different tongues, but the dream for peace in their hearts was the same—and the prayers on their lips echoed the prayers of people around the world.

Initiated by the San Francisco Council of Churches, the Festival of Faith was a symbol for all men of the oneness of their aspirations and acknowledgment of their dependency upon a power transcending their own.

The spirit of the gathering was expressed in the words of the two main speakers, John Foster Dulles, Secretary of State, and Sir Leslie Munro, K.C.M.G., Ambassador of New Zealand to the United States and delegate to the United Nations.

It was echoed in the words of the presiding officer, Dr. O. Frederick Nolde, of Philadelphia, who is the director of the Commission of the Churches on International Affairs, jointly sponsored by the World Council of Churches and the International Missionary Council.

"Our participation this afternoon is not with any limitation but with a fuller expression of the freedom which we enjoy; it is not in betrayal of, but in deep fidelity to whatever faith each of us may profess. Without obscuring our differences of conviction, we share a common concern in the United Nations, and we know that its objectives cannot be attained if spiritual realities and resources are ignored.

"This Festival of Faith is a dramatic symbol of commitment by people of differing religious convictions to the struggle for world peace with justice, freedom and truth."

High point of the prayer meeting was the recitation together of the Responsive Reading composed of sentences from the sacred books of the six faiths represented—Christian, Jewish, Moslem, Buddhist, Hindu and Confucian.

News of the Festival of Faith circled the world. The story was front page in Guam and in Bombay and in cities across the U.S.A.

"The most wonderful prayer meeting I ever attended," commented a Chicago *Daily News* writer.

"Unprecedented proof of mankind's common aspirations—a spiritual service so magnificently staged few among

the congregation are ever likely to forget . . ." said the San Francisco *Examiner*.

"(A meeting) to signify and bulwark their belief in the brotherhood of man," wrote another.

The story behind the organization of "The Festival of Faith" is one of the leadership and vision of dedicated men and women. It is also one of weeks of hard work, committee meetings, transcontinental phone calls and mountains of paper work.

As the council's executive director, Dr. John A. Gardner carried the major staff responsibility for the undertaking.

The initial idea for the service came from Mrs. William Lister Rogers, council president. Following approval of preliminary plans by the council's board of directors, Dr. Gardner and Mrs. Rogers organized a series of luncheons and interviews with leaders of various faiths to determine their interest in participating—"each in his own manner"—in praying for peace and divine guidance for the United Nations."

There were meetings with the bearded patriarchs of the Molokan sect, with Mormons, Christian Scientists, Seventh Day Adventists, with Buddhist priests and Hindu swami.

There were also negotiations with the Board of Rabbis of Northern California and with the Roman Catholic Archdiocese, which initially agreed to take part in the services and then decided to arrange for prayers for peace and the United Nations on a parochial level the



Prayer Group and Choir Section at the San Francisco Festival of Faith in the Cow Palace on the occasion of the United Nations' Tenth Anniversary. Left to right: (behind the lectern) Dr. O. Frederick Nolde, who presided; Swami Ashokananda, Mr. Mohammed Ahmed Radwan, Rabbi Elliot H. Burstein, Rev. Paul S. Finfinis, Dr. John A. Gardner, Dr. Paul F. Fung and Mr. Arthur L. Dahl, Jr.

ame day. (The same decision was reached by the Missouri Synod Lutherans.) In some meetings it was necessary to use an interpreter.

From these sessions was organized an interfaith Steering Committee the active sponsoring body, which held meetings every week for the eight weeks preceding the Festival. Each of these was begun with devotions by a leader of one of the faiths and ended with a circle of meditation, all joining hands to pray silently together.

Council offices were used as festival headquarters and the council loaned its staff for the job.

Production of the service involved arrangements such as staging, painting and installation of the backdrop (90 feet wide and 65 feet high, the largest ever placed at Cow Palace), floral arrangements, negotiations for television and radio coverage and contacts with the State Department and the Voice of America.

It involved distribution of 16,000 tickets in the face of widespread demand from the churches and public far exceeding the number available. It necessitated press conferences, news releases, editing of programs, preparation of resolutions and, following the service, the printing of 2,000 additional programs to meet public demands for extra copies.

Matters of protocol were a problem, too, including the seating arrangements for the 257 United Nations delegates who attended. Music had to be agreed upon, obtained and distributed to the 2,000 singers.

Conferences were held with United Nations officials and Mrs. Rogers visited Washington, D.C., on a mission to complete final arrangements. Transcontinental phone calls were a daily occurrence.

There were problems, too, on the composition of the service. Rabbi Elliot M. Burstein, president of the Board of Rabbis of Northern California, arranged for the composition of prayers by local leaders of the respective faiths. As his work advanced, it was discovered that the local Moslem Society represented a small group in Pakistan and its leader could not appropriately call the Moslem world to prayer. This leader's prayer could be included on the program for local use, but there must also be a prayer directly from the Koran. The Committee set about to find a representative of the world body of Moslems to give the call to prayer. The Buddhists also had important divisions and it was necessary to include two prayers for them.

The Steering Committee had earlier determined that appeals should be made to the headquarters of the various faiths



Mrs. William Lister Rogers, the president, and Dr. John A. Gardner, the director of the San Francisco Council of Churches

in the nation and the world for resolutions to be presented at the meeting and then submitted to the United Nations. Under the direction of Louis P. Gainsborough of the American Academy of Asian Studies, representatives of 13 Moslem nations were brought together in New York to discuss their participation. They framed a resolution which quoted from the Koran to prove that the Charter of the United Nations is consistent with the Islamic faith.

The Moslem Nations sent a representative, at their own expense, Dr. Mahound Yousef Shawarbi, professor at Cairo University, to read their resolution. Mr. Gainsborough cabled Ceylon to obtain a resolution from the President of the World Fellowship of Buddhists, Dr. G. P. Malalasekera. This was read by H.R.H. Prince Wan Waithayakon of Thailand. A resolution came from G. L. Mehta, Ambassador from India, representing the Hindu faith. Dr. Charles Malik read a resolution for the Greek Orthodox faith, in which he presented his own convictions, and read part of a statement by Michael, Archbishop of the Greek Orthodox Church in North and South America, which was prepared for this meeting. Strong in personal conviction as he is, Doctor Malik had to express his own conscience. The Synagogue Council of America drew up a statement for the meeting as did the General Board of the National Council of Churches. The latter statement was read by Dr. Walter W. Van Kirk, executive director of the Council's Department of International Affairs.

The musical portion of the program was under the direction of the famed conductor Robert Shaw, who led a chorus of 2,000 singers, also representing many faiths.

To carry the cost of the meeting — more than \$7,500 — Mrs. Rogers organized a group of sponsors to occupy 750 of the 1,250 box seats in the auditorium. At the event itself an offering was taken for the United Nations Childrens Fund and radio and TV audiences sent in additional gifts for the fund which made the total over \$4,000.

Press, radio and TV coverage of the

Festival marked it as one of the city's biggest news events of the year. Forty-three newspaper and press services were represented in the press box, including the Voice of America and the United States Information Agency. Direct pickups or re-plays of high points were carried by 47 radio stations and by three of the city's TV stations.

The Festival itself represented both a triumph of organization and a symbol to all the world of man's hope for peace. "It is probably true that such an inclusive assembly has never before been achieved in a single service," Dr. Gardner commented.

"The forces of the world's religions as represented in a great cosmopolitan city were brought to bear on the efforts for peace of all nations."

—o—

"Teach Christ Now"

(Continued from page 5)

before the shining figure of a giant Christ on the stage.

For this final session Dr. Charles B. "Chuck" Templeton, noted evangelist, and Dr. Gerald E. Knoff, executive secretary of the Division of Christian Education, dwelt on the impossibility of freedom apart from God.

"The belief in the sacredness of personality is a direct outgrowth of the Christian faith," Dr. Templeton declared. "If personality is not sacred, then the state may be supreme and liberty and justice become words to be banded about at the will of the dictator."

"The Christian faith is meant to deal with this world," Dr. Knoff said. "It does have an answer to man's deepest needs and fulfills his highest hopes. It can never fail because it embodies the eternal purposes of God. But it can be thwarted, frustrated and postponed because we don't act as if it were true."

"How futile and pathetic have been our delusions about the way to capture the future for Jesus Christ. We have depended upon piety as a substitute for skill. We have benevolently catered to the variable whim of our classes and substituted cheap fellowship for disciplined Christian living."

In summary, Dr. Templeton pointed out that a knowledge of the Christian faith provides the background for life's fundamental choices and equips people to live in these tumultuous times in relative serenity and increasing usefulness. He called upon the teachers to think through and find some answers to their own basic problems of life.

"No one serves the Christian cause well who brings to it zeal alone," he said in closing. "There must be a new dedication of the mind if there is to be any hope of capturing this generation."

A New Statistic: Church People Number 97,482,000

THE resurgence of interest in religion has never been greater than it is today—statistically speaking.

Americans in the greatest numbers in history belong to churches and Sunday schools.

Churchgoers are contributing to the religious enterprise as never before.

There are more churches than ever, more ministers. And the gains in every case cannot be explained merely on the ground that there are more people with more money. New figures, added to annual totals that have been consistently optimistic since World War II, document anew the now widely recognized claim that America in mid-century is experiencing a genuine religious revival.

The latest annual statistics, compiled by the National Council of Churches and to appear in the 1956 Yearbook of American Churches, tell the story.

For the first time, better than six of every ten Americans in the Continental U.S.A. are on the church membership rolls—exactly 60.3 per cent of the population today, as against 49 per cent in 1940 and a mere 16 per cent a hundred years ago.

The new grand total of Americans with church membership in all faiths is 97,482,611—up 2,639,766 from a year ago. The percentage rise for the year is 2.8, as against a population rise of 1.7.

New church membership figures by faiths show that of the 97,000,000 plus Americans with religious affiliation, 57,000,000 are Protestant, 32,000,000 are Roman Catholic, and 5,500,000 are Jewish.

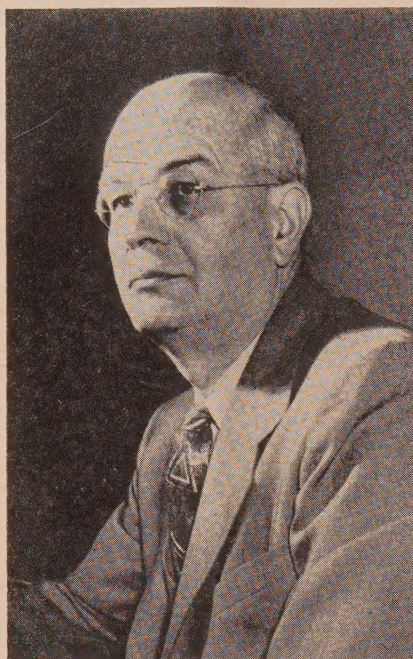
Sunday or Sabbath schools are overflowing with a new total of 37,623,530 students and teachers—up 2,234,064 from last year's previous high, in a phenomenal 6.3 per cent increase.

Church school teachers and officers—most of them volunteers—now number 2,970,614, or almost a quarter-million more than the year before.

The year chalked up a close to two per cent rise in new church congregations, roughly corresponding to new places of worship. The present U.S. total stands at 300,056, for a year's rise of 5,597.

There are now at least 213,167 clergymen in active charge of local churches—compared to the previous high of 207,618 last year. There are doubtless more, for only 219 of the 268 religious bodies in the survey reported on clergymen.

To accommodate new throngs of worshippers new churches are going up



DR. BENSON Y. LANDIS
Editor, Yearbook of American Churches

at a record-breaking pace, many of them of startling modern design. The 1954 construction figure of \$588,000,000 passing the half-billion dollar mark for the first time, is up 25 per cent over the previous high year of 1953.

Three times greater than membership increases is the rate at which peo-

ple are contributing to the churches. In Protestant and Orthodox churches alone, contributions totaled \$1,537,132,309, for a per capita average of \$45.36 over the year. The rate of giving was up 8.5 per cent over the year before. Other religious bodies do not make stewardship figures available, but estimates indicate a total for all faiths exceeding two billion dollars annually.

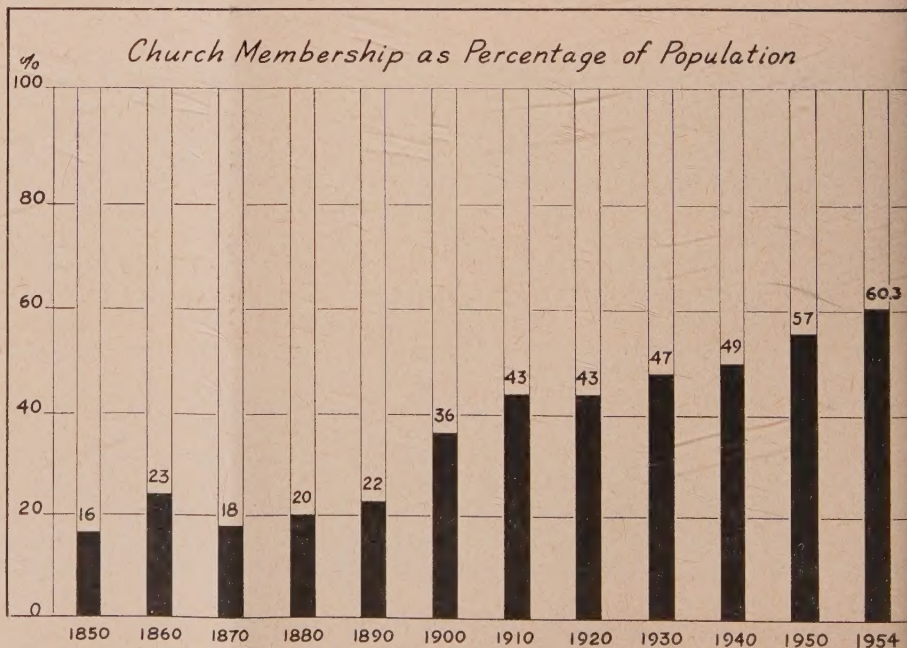
"The latest statistics show there has been no pause or let-down in the vigorous post-war growth of the churches," said Dr. Benson Y. Landis, editor of the Yearbook of American Churches.

"Apparently people are interested in religion to an unprecedented degree in modern times. The awesome destructive power of atomic energy may have something to do with it," he said. "But beyond ascribing membership increases to such known factors as unusually high birthrates, accelerated evangelism on the part of the churches and shifting population trends from city to suburbs, it is difficult to point to causes."

The Church Yearbook, published by the National Council of Churches, is the only source of statistical data for all religious faiths in the Continental United States. The new figures, covering 1954 in most cases, were gathered from official statisticians of 268 religious bodies. They will appear in the Yearbook for 1956, scheduled to be published.

(Continued on page 15)

From 16% to 60% in 105 Years!



From Yearbook of American Churches, 1956 Edition.

World Council Proposes Ban on Atomic Weapons for Aggression

INTERNATIONAL friendship "motivated by Christian conviction and not by political considerations" was the dominant theme underlying deliberations of the 90-member Central Committee of the World Council of Churches.

The policy-making body, composed of official representatives of 163 member churches, met August 2-9 in Davos, Switzerland. It was the first meeting of the committee since one held immediately following the Council's Second Assembly last summer in Evanston, Ill.

The theme was set in a keynote speech by the general secretary, Dr. W. A. Visser 't Hooft, who said it had characterized all Council actions since the Evanston Assembly.

It was spelled out further by the churchmen in a series of actions, including the following:

1. *Unanimously adopted* a proposal for the reduction of armaments under international inspection and the development of "methods for peaceful change to rectify existing injustices."

Calling upon the United Nations to establish an international commission of scientists and technicians to identify the essential scientific requirements for an adequate system, the churchmen de-

clared, "the implicit commitment not to use atomic or hydrogen or any other weapons for aggressive purposes should be made explicit as a possible first step toward a trustworthy system to control all weapons of mass destruction."

2. *Urged* the establishment of "full and free" relationships between member communions of the World Council and Christian bodies in the Soviet Union in a 2,000-word letter to Moscow Patriarch Alexei and the Holy Synod of the Russian Orthodox Church. The message was the Council's reply to a letter received last February from the Moscow patriarchate urging peaceful co-existence and world support of the Communist-inspired World Peace Council.

The Council, which several times has refused to be associated with the peace council, informed the Russian church leaders that it still felt it could not support it, but at the same time assured the Soviet churches of the Council's continuing efforts for the attainment of world peace.

3. *Approved* applications for membership from the National Baptist Convention of America and from the Evangelical Church of Augsburgian Confession

in Teschen, Czecho-Slovakia. The U. S. church, with about 3,000,000 members, is the second largest Negro Baptist Church in the nation and is a member of the National Council of Churches.

4. *Approved* plans for a projected \$750,000 building program for new World Council headquarters in Geneva. Blueprints provide for office facilities, a chapel and library. Member churches will be asked to raise \$300,000 and the additional \$450,000 will be sought simultaneously from individual contributors and foundations.

5. *Heard* that officials of the Commission of the Churches on International Affairs will consult with the Big Four foreign ministers, prior to their October meeting in Geneva, to encourage "as prompt action as possible" on the unification of Germany and European security. The Commission is a joint agency of the World Council and the International Missionary Council.

6. *Voted* to hold its next meeting, scheduled July 28-August 5, 1956, in or near Budapest, Hungary. It will be the committee's first meeting in a communist country.

Between meetings of the Central Committee of the World Council, its work is carried on through the Executive Committee, which meets semi-annually, by the divisions and departments of the World Council, which involve a large number of people, often top specialists in their fields, and through the headquarters secretariat in Geneva and WCC offices in New York and India.



Members of the World Council's Executive Committee which met at Davos, Switzerland, this summer. Left to right, front row: Dr. Ernest A. Payne, England; Dr. Kathleen Bliss, England; Bishop Sante Uberto Barbieri, Argentina; The Bishop of Chichester, Dr. G. K. A. Bell, England; Dr. Franklin Clark Fry, USA; Bishop Otto Dibelius, Germany; Principal John Baillie, Scotland; Bishop Henry Knox Sherrill, USA; (back row): Professor J. L. Hromadka, Czechoslovakia; Metropolitan James, Turkey; Mr. R. D. Paul, India (substitute for Rev. G. P. David); Dr. Martin Niemöller, Germany; Dr. W. A. Visser 't Hooft, Holland; Professor George Florovsky, USA; Dr. Eugene Carson Blake, USA; Rev. Peter K. Dagadu, Gold Coast; Dean Liston Pope, USA.



Members of the World Council's Property Committee consider the question of a new headquarters for the Council in Geneva. Plans call for a \$750,000 building program to provide office facilities, a chapel and a library. Member churches will be asked to raise \$300,000 and the additional \$450,000 will be sought from individual contributors and foundations. Left to right: Dr. Eugene Carson Blake, USA, President of the National Council; Mr. Frank Northam, Director of Finance and Administration for the World Council of Churches; Dr. Samuel McCrea Cavert, the World Council's executive secretary in the USA; and Mr. R. D. Paul of South India.

Should Church Social Welfare Chart New Course?

By MURIEL WEBB

THE Christian churches were at the heart of the community in the first 125 years of the nation's development.

They were the community's social conscience, teaching Christ's concept that each is his "brother's keeper." They were the major motivating force in social welfare. They fostered the establishment of institutions to care for orphans, the sick and the helpless.

But then came the Twentieth Century and vast social and economic changes under the impetus of an industrial revolution that built vast cities and created a standard of living that no people had ever known before.

The churches gradually discovered that they no longer could carry the bulk of the load, but the American people put into practice what the churches had taught. Humanitarian concern for the well being of the individual became the responsibility of the community.

Social welfare developed throughout the country. Agencies and services, both governmental and voluntary, multiplied. Social work became a profession and so broad that specialization was necessary. As the number of agencies expanded the inevitable result was the effort to coordinate through federation for joint planning and financing. Community chests and the taxing power of the government came into widespread usage as a means of sustaining the growing network of agencies. The National Conference of Social Work and many federations were established to encourage planning that would utilize to the fullest the resources of each community to meet the needs of its people.

In the middle of the 20th Century the nation now has national, regional, state and local agencies organized functionally, geographically, financially, professionally and sometimes religiously. The churches, once dominant, have become minority groups on a social welfare scene which like many other phases of American life has yielded to non-religious influences.

More and more church leaders have asked themselves in the face of these developments, what is the rightful place of the churches in social welfare and social change.

These questions and their innumerable facets require searching appraisal by those who direct the program of social welfare of the nation's Protestant and Eastern Orthodox churches. For the first time it will be attempted when these leaders come together for four days at the National Conference on the Churches and Social Welfare at Cleveland November 1.

In a delegated, representative interdenominational conference called by the National Council of Churches 2,000 men and women with training and experience in social welfare will share their thought and experience. Three years in preparation, the conference will influence the work of the churches in social welfare for many years to come.

THE ROLE OF THE CHURCH

The basic task of the Church in social welfare is that of its whole ministry: the redemption of all men for God through Christ. But, man cannot be redeemed in isolation. He must be redeemed in society. The secularization of community life has made this task more difficult. Men and society must both be redeemed. The special tasks of the social ministry of the Church are to create through social change a climate more conducive to Christian growth, and to help those for whom an imperfect world has caused trouble, sickness, or unhappiness. How can these tasks best be undertaken?

The churches have many assets for progress in social welfare. They are: their motivation of faith and love; their cumulative knowledge new and old; their centuries of experience; their personnel, a vast army of generalists and specialists; material resources; and organization. It will be the job of the Cleveland Conference to evaluate these assets for their adequacy and effectiveness, and to suggest ways to put them to the best use.

MUST STABILIZE MOTIVATION

The primacy of a social ministry in the Christian Church is almost universally accepted; therefore, the presence of social motivation is not an issue. Whether this motive is consciously

felt and expressed in action by great numbers of persons within our churches is less clear. There is an ebb and flow of interest, depending upon the personal involvement of church people in specific problems or movements. How can this motivation be stabilized and made more objective? How can it be translated into enlightened action? How can Christian goals and motives be communicated to greater numbers of individuals and groups?

The Protestant heritage is individualistic in nature. It emphasizes personal decision, witness and action. Social service and, to an even greater extent, social action are undertaken less as corporate ventures than as each individual's expression of his own religious and social convictions. In a culture where power groups control much of the political and economic structure corporate action has become more essential. The issue is to integrate the values of individual responsibility with methods of corporate Christian action which will afford the churches their rightful power to redeem society.

THE UTILIZATION OF KNOWLEDGE

The Church's heritage of knowledge, both theological and sociological, is a rich resource for its social ministry. Beginning with the Bible and running through the accumulated understanding of Christian scholars, can be found the compelling wisdom of the Gospel's redemptive action is society. The churches' approach to their task will be less variable when they have thought through and accepted sound theological bases for their work.

The last half-century has brought great advances in the social sciences. The churches also need to utilize this knowledge more widely. To redeem men in society, one must understand modern social structures and forces, and how they affect persons living within them. How can these new insights be put to use? Can our seminaries be assisted in using them?

The newest body of knowledge is that in the field of communication: the use of mass media; public relations, advertising; and sales promotion. The churches have been slow to utilize this knowledge for many sound reasons. Within it, however, are facts which would advance the Church in the social education of its people and in motivating them for social action. Means must

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be found to put these tools in the hands of the churches' workers.

UNSURPASSED EXPERIENCE IS AVAILABLE

The Church's heritage of experience is as great as its heritage of knowledge, its unsurpassed possession being the life of Christ. The witness of personal service in Christian love is of particular value in our culture of impersonal and insecure living.

But what of those social services which can no longer be personal? Overseas relief separates the giver and receiver by thousands of miles. A hospital for Indian Americans or a center for migrants is seldom seen by those who support it. How can we maintain the complicated structure necessary for today's social welfare and still maintain a sense of personal participation on the part of individuals?

Another aspect of the Church's social welfare experience which must be examined is the inseparability of service, education, action, missions, evangelism, and research. Each emerges as dependent upon the others.

It may be of some help to think of the millions of persons involved in Christian social welfare as generalists and specialists. The generalists are, of course, the great majority. It is estimated that one-third of the time of the staffs of the local church, clergy and lay, is spent in social welfare work in the congregation and community. It is therefore essential that the evaluation of all the churches' efforts should continue to have the local church as the focal point, at least for interpretation if not always for direct action. How much of the social program actually reaches the local church and affects its life?

Close to the local church in numbers, and even harder to reach are the millions of church members who serve as volunteers and board members in the community's services. There seems little doubt that such service is based on Christian principles. What methods can we use to help these volunteers to see their contribution as a Church-related activity?

The specialists in social welfare are the chaplains, social workers, professional staffs of denominations and councils of churches, home mission workers, urban workers, doctors, nurses, secretaries, parish visitors, and others who man the programs sponsored by the churches. They are few in number, much too few in number, but they occupy strategic positions in the churches. One of the most serious problems which the Cleveland Conference will face is the problem of recruiting and training such church social welfare workers.

The background and training of social welfare workers varies almost as much as their jobs. One common factor is the need for specialized training to serve effectively in modern society. Another common factor is that the facilities which offer this training are usually secular and cannot provide the background of religious insight necessary. The issue is to determine whether schools of social work, sociology and anthropology, and others can be assisted in infusing such knowledge into their curricula, or whether they must be supplemented.

Another issue is to determine what is Christian vocation in social welfare. There are many who claim that there is no difference between a job in a secular agency and a job in a church agency, and that the religious significance exists within the individual worker. Others would say that the community-wide orientation of the secular agency would hamper the individual's use of spiritual insights. What, if any, are the special tasks of the worker in a church setting?

FEDERATION FOR PROTESTANT AGENCIES?

Protestants, Anglicans, and Eastern Orthodox find themselves in great confusion in the present community welfare scene. The traditional emphasis upon stewardship has created, in past generations, a pattern of giving for the service of all. They have been influential in creating the kind of community agencies which are non-sectarian and non-discriminatory. This has been in addition to Church-sponsored services for their own people or even for all people. Now, however, they are faced with two movements which weaken this pattern. First is federated financing which cuts to a minimum their personal contact with the services which they support. Second is the financial federation of both Jewish and Roman Catholic agencies, with no parallel in Protestant agencies. This has weakened the position of the latter and leaves the Protestant giver feeling that his support is going to other religious groups and secular groups in disproportionate amounts.

Another source of conflict is that community chests tend to discourage overt religious ministry in agencies receiving funds on the grounds that it is controversial. This poses a hard choice for church-related agencies. Our churches have tended to feel that even their own agencies should receive community-wide support. Hence they have rarely supported them in an adequate manner. The churches must make decisions as to whether they want to keep these agencies. If they want to keep them, it will be necessary to devise proper means of support.

FIVE COURSES ARE OPEN

The churches' organization, local, regional and national, is a great asset. This organization is not only by communions, but inter-church. In a highly structured culture such organization is not only essential, but must be bulwarked by strong lines of communication between units. It is one of the purposes of the Cleveland Conference to strengthen these lines.

Every church has institutions and agencies for social welfare. The future of these organizations is a great issue. With the advent of great public agencies caring for the basic economic and health needs of the people, and the withdrawal of all voluntary agencies into the fields of more intricate problems of human relations, Church-related agencies must evaluate their position and their future role. The Churches have these choices to be used singly or in combination:

1. To withdraw gradually from direct social services and provide their leadership in making the community-wide services, both voluntary and public, as adequate and effective as possible;
2. While supporting community services, further to show leadership by pioneering with needed new services as demonstrations to be taken over by the community when established;
3. To continue to sponsor church-related agencies as Christian witness in the community, keeping these services geared to current needs and highly competent in their spiritual and social ministry;
4. To sponsor competent social services for their own members;
5. To look toward financial and organizational federation of services in the same way as those of the Jewish and Roman Catholic faiths.

A new insight which strengthens the churches in their social welfare role is the clear understanding that all people need social service at certain times and in certain crises. Social service is not only for the disadvantaged. It is for all who are faced with problems in human relationships. Pastoral care, personal development through the group life of the Church, family life, the nurture of children, and the happiness of the aging—these are all the tasks of the Church and its limitless opportunity. To these the churches must give their thought and skills.

There is every reason to believe that the pioneering conference at Cleveland, if it comes to grips with these and other problems that have grown out of a changing America, may well blaze a trail for future generations in Protestant social welfare. Obviously a new outlook is needed.

THOSE WOMEN!

A brief account of some accomplishments of church women since the "petticoat revolution"

By GERALDINE SARTAIN

THE ladies, God bless 'em, churchmen were saying back in the eighteen hundreds, let them not furrow their pretty brows in the male world of uplift and missionary endeavor.

If those revered gentlemen could have a look at the contemporary world they would surely register consternation at the sight of some 10 million United Church Women banded together across the continent to do just what they deplored—and much more. And at other thousands of women in other societies, sparked by church women, working intensively at welfare, legislation, world affairs.

Just as the revolutionary 19th Century was ushered in, "Female Societies," "Mite Societies" and "Cent Societies" were born.

No one knows who was the first woman to propose a thing so daring; no record was kept of the dauntless band who "dyed homespun linen colored with new mown hay," for the summer suits of young seminarians.

What matter that in most denominations they weren't permitted to pray without the presence of an elder or a deacon, because "There's no telling what these misguided females would pray for," one stern pastor pointed out.

"What is this crazy idea?" shouted elders of Old Presbyterian Church in Gilbertsville when a woman started the first Female Missionary Society in New York in 1817. "This must be stopped at once. If it is allowed to go on, women will get the notion of having money of their own."

Men continued to view these societies as "ostentatious," and to give such quaint admonitions as, "the secretary of such an organization should be someone whose husband could write good letters and reports."

Of course, they met derision and opposition. Lots of it.

It did not deter them. As early as 1793 a Quaker woman had formed "The Female Society for the Employment of the Poor." In 1800 Congregational and Baptist women organized the "Female Society for Missionary Purposes." The following year another group called themselves the "Female Society for Promoting the Diffusion of Christian



MRS. JAMES D. WYKER
President of UCW

Knowledge."

The women of other denominations, among them Dutch Reformed and Methodist, began organizing for similar purposes.

Dues were small; pennies were gathered in mite boxes, egg and butter money was saved and more raised at quilting bees and sewing projects and by selling cakes, rag carpets and the like. At first the money was scrupulously turned over to the men's missionary societies.

Slowly the picture changed. Women began to see the need for missionaries of their own sex—especially to countries where women were sequestered and no male exhortation could reach their ears.

Asia called. The land of harems needed Christian women missionaries.

Sweeping aside the animadversions of men that women's place was in the home, a small, determined band of women came together in Boston on a blustery day in '69 and the Woman's Foreign Missionary Society of the Methodist Episcopal Church came into being. A few months later the first women missionaries ever sent by a women's organization into a foreign country sailed for fabled India. They were Isabella Thoburn, a teacher, and Clara Swain, a doctor. Isabella founded a school for girls that became famed Isabella Thoburn College for Women, the

first Christian College for women in the Far East, and soon the first woman to become a college professor in all Asia was graduated. Clara's influence was felt in the graduation of a woman as the first physician of her sex east of Suez.

Presbyterian and Baptist women soon followed suit in the missionary field. Four years later women of the Disciples of Christ formed their Christian Woman's Board of Missions.

By the turn of the century a large interdenominational committee was formed which helped put on the Ecumenical Conference on Foreign Missions in New York—a true turning point. Women were at last working together across denominational lines on world affairs.

The Council of Women for Home Missions was organized in 1908 and in 1915 the Federation of Women's Boards of Foreign Missions. Both reached into home-town groups. By '29 the National Council of Federated Church Women emerged.

A few days after Pearl Harbor in 1941, this body, with the two mission groups, became the United Council of Church Women.

By 1950 this great body of women, through its Board, voted to become a general department of the proposed National Council of Churches which was constituted that year.

The home missions and foreign missions groups became divisions of the National Council.

Through the years of growth, organized church women have stood for many things that can change the face of the nation.

Take the realm of race relations. Twenty years before the Supreme Court decision banning segregation in the public schools, church women, hand in hand with the former Federal Council of Churches, were fighting such discrimination. They initiated commissions and studies on prejudice, also sparked the historic study of segregation in our nation's capital, approved of FEPC, and urged prompt and complete investigation of specific race riots. They worked against segregation in local councils of church women and refused to hold a meeting any place where all their members could not be received on an equal basis.

From the start church women supported all measures to protect women and children in industry and to aid welfare and education. In '44 UCW set up a committee to watch national legislation and urged that state councils set up similar committees to follow state legislation. This has proved tremendous in marshaling public opinion for measures that protect the home and promote higher standards of living and social justice on a worldwide front.

Minimum wages, equal pay for equal work, extension of social security, low-cost housing on a non-discriminatory basis, federal aid to education with safeguards against government control, and action to secure civil liberties were all pushed.

In this atomic era of international tensions and alarms of war it has taken high courage for any group to withstand the pressure for permanent universal military training. The organized church women of America have stood up to this test. They have continuously opposed such legislation. That UMT, first conceived, travelled such a rocky road in Congress is due in part to church women spearheading the opposition in thousands of cities and hamlets across the land.

A secure peace has been the greatest goal of America's church women. They have worked and written and preached and voted for every measure that could conceivably bring about universal peace, associating themselves variously with the Cause and Cure of War Conference and with the Department of International Justice and Goodwill of



UCW PIONEERS HONORED—Front, left to right: Miss Amy Ogden Welcher, Hartford, Conn., president of the United Council of Church Women 1941-44, vice-president 1944-46; Mrs. Harper Sibley, Rochester, N. Y., president of the United Council of Church Women 1946-48; Mrs. Ruth Mougey Worrell, Columbus, O., the organization's first executive secretary, with Mrs. William Sale Terrell, West Hartford, Conn., vice-president of United Church Women, at the National Assembly in Atlantic City in October, 1953.

the old Federal Council. In '43 they urged women in all communions to support their newly launched World Community Day, dedicated annually to building a world community and establishing peace, and they sent out 100,000 ballots asking if women were willing to urge our government to join a world organization to insure a just and durable peace and share its extensive responsibilities.

America's women voted 58 to 1 in support of this proposition. From this moment on, organized church women, united through UCW, worked for and with United Nations.

On the signing of the Charter, UCW went a step further, sending letters to Congress urging ratification and pledging help in developing a favorable cli-

mate of opinion. A woman official observer representing UCW now sits as liaison representative at UN.

Later UCW worked hard for the Declaration of Human Rights, the Genocide Convention and for UN's various health and education programs—UNESCO, UNICEF, WHO, FAO.

They've tried to strengthen the American Point IV program, supported reciprocal trade agreements and have constantly sounded the tocsin for the freedom of dependent peoples and for the reduction and regulation of armaments, with total disarmament the ultimate aim. In '48 they led one million women in the great *Mobilize for Peace* commitment.

The giant subject of atomic energy has not gone unregarded. Shortly after Hiroshima church women began a study on the civilian control of atomic energy and helped set up the National Commission on Atomic Information. Last year they issued a statement urging the government not to conduct H-bomb experiments "that would endanger the lives or food supplies" of any people and to avoid unilateral decisions to use thermo-nuclear bombs.

Many thousands of refugees are free from the camps and compounds of Europe and many communities in the United States have been enriched by the infusion of Old World culture, thanks to religiously motivated women in America.

One of UCW's greatest contributions to American life has been its constant fight to preserve our basic freedoms. Many authorities in the civil rights field credit church women with being a major force in mobilizing public opinion to stem McCarthyism. When many Americans were throttled and afraid to speak out, UCW was blanketing the country with its momentous *Christian Declaration of Loyalty*, followed by the

(Continued on page 22)



LAUNCHING THE "ECUMENICAL REGISTER" in 1950—Left to right, front row: Mrs. Harper Sibley, Mrs. Ruth Bryan Rohde, Mrs. Ralph Bunche (signing); at back: Mrs. W. Murdoch MacLeod, Mrs. Wallace Hamilton. Some 300,000 church women were enlisted "to stand up and be counted" for Christ and His ecumenical Church. Each contributed a dollar as a token. Funds collected in this way were used "to further the work of women in the Church and to develop wider public interest in the ecumenical movement."

Southern Office Serves United Church Effort

COOPERATIVE work is on the increase in the South. Many of the major cities have organized councils of churches. In Alabama there is the Birmingham Council of Religious Education; in Florida the Greater Miami Council and the United Churches of St. Petersburg; in Georgia the Christian Council of Atlanta; in Kentucky the Kenton Protestant Association, the Community Council of Churches in Lexington, and the Louisville Area Council of Churches; in Louisiana the New Orleans Council of Churches, and in Tennessee the Nashville Association of Churches. All these councils have paid leadership. Others function in various cities with voluntary leadership.

Some state councils of churches have also been organized: Kentucky, Tennessee, Georgia, North Carolina and Florida. All of these except one are organized on an inter-racial basis with Negro communions as participating



At Church Day Camp Leaders' training course conducted by the Directors of Christian Education Committee of the Nashville Association of Churches February 22 through April 26, Miss Louise Davis, Curator of Education, Nashville Children's Museum, instructs class in shelter construction for camping.

members. Initial steps to organize state councils have been taken in South Carolina and Arkansas. South Carolina is in process of selecting official delegates who will meet in Columbia at a workshop session, September 22 and again October 11 for an organizing convention. In Arkansas, five state judicatories have officially given their approval for the organizing of a state council and even gone so far as to adopt a constitution.

The Southern Office of the National

Council of Churches, established to strengthen cooperative work among the churches in the Southern states, is not new. It has a history. The Federal Council of Churches, the International Council of Religious Education, the Home Missions Council of North America, the United Council of Church Women and the United Stewardship Council combined to establish the Southeastern and the Southwestern offices back in 1947. The Inter-Council Field Department, prior to the merger, had given supervision to these offices, assisted by an Advisory Committee for each office, consisting of 15 persons nominated by the organizations listed above.

First executive director of the Southeastern Office was Rev. Forrest C. Weir, now executive secretary of the Church Federation of Los Angeles. He was succeeded by Rev. Ernest Arnold. Mrs. Ethyl Carlton has been office secretary of the office since 1951. Dr. Harry Munro was executive director of the Southwestern Office for a time. As of January 1, 1955, these two offices were merged into the Southern Office.

Rev. John Edward Lantz, new executive director of the Southern Office, says he finds the church leaders affiliated with denominations related to the National Council are interested in fostering closer cooperation. One church leader after another has assured him of his or her cooperation and indicated a desire to do everything possible to strengthen cooperative work in the South. Many of these leaders are members of the Advisory Committee, which meets regularly in the spring and fall of each year and consists of from 70 to 80 members from the ten states



Rev. C. T. Baker, right, executive secretary of the Tennessee Council of Churches, greets faculty and others gathered for the Institute on the Church and Its Weekday Opportunities held at Jackson, Tenn., under sponsorship of the Tennessee Council.

ished September 15 this year.

The relative strength of Protestant and Roman Catholic groups has remained virtually the same since the beginning of the century and before.

Figures show that since 1940 Protestants have increased by nearly 20,000,000, while Roman Catholics have increased by 11,000,000. In 1954, 35.3 per cent of the population were Protestant; 20 per cent were Roman Catholic. In 1940 the percentages were: 28.7 Protestant, 16.1 per cent Roman Catholic.

The current statistics on the six major faith groups are as follows: Protestant, 57,124,142; Roman Catholic, 32,403,332; Jewish Congregations, 5,500,000; Eastern Orthodox, 2,024,319; Old Catholic and Polish National Catholic, 867,918; Buddhist, 63,000.

There are no figures available on the number of Moslems in the United States, but their number is estimated to be small.

A total of 254 church bodies reported on membership, but the Yearbook will show that 98.4 per cent of members—all but a small fraction—are concentrated in 81 of these bodies. Of the latter groups, each with 50,000 or more members, 18 have more than 1,000,000 on their membership rolls.

Commenting further on this, Dr. Lan- is also pointed out that, of the 57,000,000 Protestants, the vast majority—

Major U.S. Church Bodies With More Than 1,000,000 Members

Roman Catholic Church	32,403,332
Methodist Church	9,202,728
Southern Baptist Convention	8,163,562
Jewish Congregations	5,500,000
National Baptist Convention, U.S.A., Inc.	4,557,416
National Baptist Convention of America	2,608,974
Protestant Episcopal Church	2,660,699
Presbyterian Church in the U.S.A.	2,526,129
United Lutheran Church in America	2,113,779
Lutheran Church—Missouri Synod	1,932,000
Disciples of Christ, International Convention ..	1,881,911
Christ Unity Science Church	1,581,286
American Baptist Convention	1,505,871
Churches of Christ	1,600,000
Congregational Christian Churches	1,298,205
African Methodist Episcopal Church	1,166,301
Church of Jesus Christ of Latter-Day Saints ..	1,179,887
Greek Archdiocese of North and South America ..	1,000,000

about 85 per cent—are on the church rolls of nine general denominational families and large denominations. The nine are: Baptists, Methodists, Presbyterians, Lutherans, Episcopalians, Congregationalists, Disciples of Christ, Churches of Christ and Christ Unity Science.

This year, as for years past, the Baptists are the largest Protestant groups.

Divided among 26 bodies, there are 18,448,621. The 21 different bodies of Methodists are second, with 11,680,002 members. The largest single Protestant church body, however, is The Methodist Church, with 9,202,728. The Southern Baptist Convention is next, with 8,163,562; and the National Baptist Convention, U.S.A., Inc., is third, with 4,557,416.

Southern Office (Continued from page 14)

served by the Southern Office: Arkansas, Alabama, Georgia, Florida, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina and Tennessee.

Advisory Committee members represent various aspects of the churches' work. State presidents of United Church Women in the area are members. Others represent colleges, universities and seminaries, religious education and missionary interests. The committee includes all employed executives of state and city councils of churches in the area, and many representatives of the interests and program of the National Council.

At present, the membership of the Advisory Committee is being divided into seven working subcommittees which will meet for the first time this fall. The Chaplaincy Committee, under the chairmanship of Rev. Dow Kirkpatrick, First Methodist Church, Athens, Ga., plans to make a survey of the Chaplaincy program in public institutions in the light of the program recommended by the National Council's department on ministry in institutions and encourage local and state councils

of churches to develop such programs. Rev. C. Tom Baker, executive secretary of the Tennessee Council of Churches heads the CROP and Heifer Relief Committee, which will study the feasibility of extending such relief programs in the Southern region. Chairman of the Ecumenical Cultivation Committee is Dr. Benjamin Mays, president of Morehouse College in Atlanta. His committee will interpret the National Council to church conferences, pastors' conventions, summer assemblies, etc., and will work for better racial understanding as a part of the ecumenical movement.

Other subcommittees include the Publicity and Program Committee, headed by Rev. Ernest J. Arnold, vice-president and treasurer of the Protestant Radio and TV Center, Atlanta, and the State and Local Council's Committee, of which Mrs. W. A. Davis, president of the South Carolina Council of United Church Women, is chairman.

The Stewardship and Evangelism Committee, under the leadership of Rev. James W. Sells, executive secretary of the Southeastern Jurisdictional Coun-

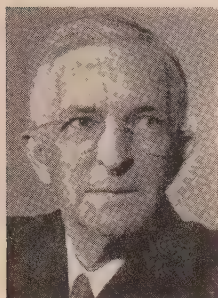
cil of The Methodist Church, will study possible plans of financial support for the National Council and for state and local councils, and will work with them in promoting joint evangelistic services, union Lenten services, etc.

Rev. Edward A. Driscoll, executive secretary of the Georgia Council of Churches, heads the Youth Committee, which will assist the UCYM of the National Council in supporting leadership training schools and assemblies in the Southern area, will help to formulate plans for promoting the ecumenical movement among students in colleges and universities and will work with staff members of the National Council, including members of the Inter-Seminary Movement, and the executive director of the Southern Office, in sponsoring clinics, seminars, speeches and addresses in our seminaries.

These subcommittees are not intended to duplicate the organizational structure of the National Council but rather to strengthen cooperative work in the Southern area at points where there is the greatest need and promise of mutual enterprise.

Council Personalities

A tall, lank Arkansan, who went to England as his state's fourth Rhodes Scholar and stayed abroad for most of his professional career, is the executive director of the National Council's one-man Department of Religious Liberty.



NELSON

In this position Dr. Nelson brings a wealth of first-hand experience of living and working in countries where peoples still struggle for basic freedoms.

As a YMCA staff member, he's lived in half a dozen European countries, travelled over most of the Continent, mastered three languages—Italian, French and German—and picked up a speaking acquaintance with Russian and Spanish. He was an eye witness to the out-

break of the Russian Revolution in 1916 and was decorated by Yugoslavia for student relief in 1920-21.

For 15 years he was the overseas "Y" secretary in Rome, and was largely responsible for developing the cooperative emphasis in the national "Y" movement in Italy.

In periodic "Y" stateside assignments (1926-34) and for the Fellowship of Reconciliation (1934-37) Dr. Nelson did pioneer student work in the fields of industrial and interracial understanding. He is the author of "Can Guns Settle Strikes?" a study of the use of troops in the 1934 textile workers' strike in the South.

Retired from the "Y" in 1951, he was for two years consultant to the department of which he is now the executive and then joined the National Council staff full-time. The greatest threats to U.S. religious liberty, he believes, are apathy and ignorance, as he sets forth in his brochure on "Church and State."

Dr. Nelson is married, has four sons and seven grandchildren. He lists his former off-the-job hobbies as tennis and mountain-climbing, and current ones as chess, cross-words and whodunits.

Miss Clara L. Bentley, distaff executive of the National Council's Africa Committee since 1937, never had the opportunity until last summer to see the continent with which her work has been concerned.



MISS BENTLEY

Miss Bentley was one of a group of 14 U.S. mission executives and church leaders who made a ten weeks' tour of 11 African countries and four Near

East nations under the leadership of Dr. Emory Ross, a long-time friend and former employer of Miss Bentley's

A soft-spoken Midwesterner, Miss Bentley joined the Africa Committee as secretary to Dr. Ross, the executive secretary, when the committee was a unit of the Foreign Missions Conference, now the Division of Foreign Missions. In 1946 she became the committee's associate secretary, serving first with Dr. Ross until his retirement in 1952 and now with Dr. George W. Carpenter, who, like his predecessor, is a long-time Africa missionary.

Chief function of the committee is "to unite some 40 foreign mission boards and agencies in the U.S. and Canada for mutual consultation and joint action in Africa, south of the Sahara." For this job Miss Bentley carries a goodly portion of the administrative load. Her particular concern is with the budget (\$55,472 in 1955), almost half of which is spent overseas. The committee maintains three overseas orientation centers for neophyte missionaries going into Belgian, French or Portuguese colonies in Africa. Located in Brussels, Lisbon and Paris, these centers provide up to a year's training in the language, culture and policies of the colonial governments.

Miss Bentley began her career at an early age. A native of Illinois, she taught in the public schools before going to Eureka College, where she majored in religious education. Following graduation, she was for four years secretary to the president of the college and then registrant for nine years.

Now living in New York, she is an active member of the Park Avenue Christian Church (Disciples of Christ) and also assistant treasurer of the Albert Schweitzer Fellowship. She lists as her hobbies music and reading.

Diminutive, gray-haired Margaret Lawson, staff member of the Council's Division of Christian Education in Chicago, is a convention veteran.



MISS LAWSON

For more than 21 years she has been handling registration for church-related conclaves ranging in size from a few hundred to the 6,500 religious educators and administrators convened for the recent International Sunday

School Convention, in Cleveland, O.

This experience has enabled her to get the intricacies of convention registration down to a science. Not one bottleneck marred the smooth progress of registration at Cleveland and all but a handful of the delegates were officially signed-in on the first convention day.

Like most convention officials, Miss Lawson's work begins months ahead of the scheduled dates. A major pre-convention chore is the preparation of a 25-page booklet outlining the registration process for use in orientation of

her convention staff. (At Cleveland there were 36 of them.)

The booklet includes a special section on how to handle problems. Shortly before the gates are opened Miss Lawson usually stages a registration dress rehearsal. Using convention staff as her "guinea pigs," she gives each a card stating a problem, which they act out in a pre-registration trial run.

When not concerned with registration problems, Miss Lawson is a member of the Council's education field services staff. She has been with the International Council of Religious Education and its successor the Division of Christian Education for ten years. Previously, she was for 11 years a member of the staff of the Missouri Council of Churches.

A native of Iowa, Miss Lawson studied at Parsons College, Fairfield, Ia., and at Northwestern University, Evanston, Ill. She taught Latin and English in high school in Iowa and did YWCA and Sunday school work in Ohio before going to the Missouri Council.

Miss Lawson was recently re-elected president of the Chicago branch of the Business and Professional Women's Clubs.

Her great hobby is dogs, especially Irish terriers.

Outlook

"Climate of Opinion"

THE churches have a responsibility toward the way people live together in communities both as neighbors and as members of diverse groups. When labor and management run into difficulties and a work stoppage threatens or occurs, some advocate a public statement from church leaders or perhaps that church leaders offer their services as mediators or arbitrators. There is merit in each of these suggestions and under certain circumstances and conditions they may serve a need. But they both tend to be on the dramatic side. This is understandable because labor and management relations themselves are frequently highly dramatized before the public. The strains and stresses become piled up over "grievances" or through the strong positions taken during the negotiation of contracts.

Without excluding other approaches by ministers, a recent small conference of 45 church leaders, convened by the Council's Department of the Church and Economic Life, stressed what may be called the pastoral approach: the quiet but effective relationship of the minister with persons in both labor and management. Where these persons are of the clergyman's own congregation, his responsibility and opportunity are apparent, but the position of some ministers as leaders in their community may enable them to go beyond their own immediate church constituency. In every case, of course, the minister will try to be as informed concerning the situation as he can, but his approach does not rest on the assumption that he is, or even aspires to be, an expert or technician in problems of labor and management. A minister will make his greatest contribution as he helps to build up a climate of opinion." This, in turn, helps to resolve stresses and strains through the spirit of good will and a hardheaded concern for fairness to all involved.

The small conference on the Haverford College campus in June stressed the importance of the "climate of opinion" in a community and pointed to the churches as a major source for it. The members of the conference were predominantly Christian laymen whose occupation is in the industrial relations aspect of modern industry, together with a few especially knowledgeable clergymen. They made much of what the personal opinion of church leaders can do in industrial relations through affecting the climate of opinion over the long term and, when needed, in times of special emergency. Here perhaps is a role of the minister as pastor which generally has been unexplored and which needs cultivation. A minister with seminary training in these areas of lay relations may have an advantage, but other clergymen are not without resources to develop this aspect of their pastoral relations and community leadership.

Closely related to the above a major contribution to affecting the climate of opinion is providing opportunities for labor and management to meet under

church auspices for frank discussion of the kind of issues and problems which they face in getting on with each other. The purpose of these occasions is not necessarily to agree upon a statement; in most cases this is the way to destroy their usefulness. The value lies on the personal level. Such conferences may at times result in a minimum agreement on specific issues but, more important, they invariably lead to a greater unity of mutual understanding, respect and cooperation. Laymen from labor and management who have participated in these conferences unanimously support the recommendation that the churches multiply the number of such meetings.

A Spiritual Rallying Point

FOR THE sixteenth time, Worldwide Communion will be observed this year on the first Sunday in October. Congregations around the world again will come to their churches for worship through the Holy Communion, and they will pray for the other members of the Christian fellowship throughout the world.

More and more churches are observing Worldwide Communion each year, but there is no way of getting accurate information as to the actual number participating. Most denominations in the United States urge their churches to participate, and word goes out to all the Protestant churches in the rest of the world, inviting them to observe it too. The invitation is printed in many languages and is carried in many ways to churches in the most remote places.

As we receive the Communion in our churches on Worldwide Communion Sunday, we let our minds travel to the most distant parts of the world and picture the people there having the same religious experience. It is this global unity that gives the Worldwide Communion such strength.

The day can be made much more significant if each church does everything possible to make it a spiritual rallying point. Many churches see that every member is visited during the week prior to Worldwide Communion Sunday and asked to come to the communion service on that day and to worship God in His house regularly throughout the year. This emphasis on church attendance has done a great deal to bring members who have lost interest back into the worshiping fellowship.

Many churches are experiencing "Easter attendance" on Worldwide Communion Sunday and those which use the day as a spiritual rallying point are finding not only that people attend the service in great numbers, but that they are given a new depth of insight into the meaning of the Christian faith.

When Faith Meets Faith

THE true Christian is a man of good will toward his neighbor. The true Christian church teaches and practices good will in the community.

It might seem, therefore, that the church should

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appropriately participate in every movement or occasion committed to the promotion of good will. But this proposition is too simple; for sometimes good will degenerates into sentimentalism, declining to face realities, or evading the difficult pursuit of truth.

The practice and development of good will in relations between individuals and groups of differing religious faiths is often a difficult problem for the Christian. He is under two mandates in such a situation; he must be loyal to the truth as he sees it, and must bear witness to it; but he must also show good will toward his neighbor who has another, perhaps conflicting, concept of the truth.

Under the first mandate, he cannot be neutral or indifferent. He cannot say that it makes no difference what a person believes so long as he is sincere and a good moral citizen.

Under the second mandate, he cannot be contemptuous or antagonistic toward the person of another faith. He cannot ridicule or abuse the person of another faith for his belief.

There is and must be an encounter between faiths. So-called good will which seeks to deny or to evade the encounter is a sham. The person of Christian good will accepts the encounter in loyalty to the truth as he sees it and at the same time in love for his neighbor.

Thus the unprecedented Festival of Faith at San Francisco, reported elsewhere in this issue of the *Outlook*, was a significant occasion of good will in the appropriate pattern. Dr. O. Frederick Nolde, an Associate General Secretary of the World Council of Churches, the presiding officer, carefully defined the relations between the adherents of the different faiths, the nature of the occasion, and the significance of participation in it. His statement merits close attention:

"Our participation this afternoon is not with any limitation but with a fuller expression of the freedom which we enjoy; it is not in betrayal of, but in deep fidelity to whatever faith each of us may profess. Without obscuring our differences of conviction, we share a common concern in the United Nations, and we know that its objectives cannot be attained if spiritual realities and resources are ignored."

Here is neither syncretism, nor neutrality, nor indifference. Substitute for the reference to the United Nations any moral objective of society in the pursuit of which people of different faiths may appropriately collaborate, and we have a good standard and pattern for good will. On this basis Christians should continue to lead.

Light in Dark Corners

THE OUTLOOK salutes an enterprising effort to bring light where there is now darkness concerning what Americans think and believe, their ideals and heritage. The light is packed into a compact, inexpensive, portable library of pocketbooks which may

help people in all corners of the world who read them to understand that this country is interested in more than dollars and gadgets. It includes such books as the works of Walt Whitman, De Tocqueville's study of "Democracy in America" and "Ethics in a Business Society," by Marquis Childs, a popularly written version of the studies by the National Council's Department of the Church and Economic Life. U.S. Information Service sponsored the idea, publishers helped keep costs within thirty dollars, and CARE provided worldwide facilities for distribution. Many organizations have dug into their pocketbooks to help spread American culture around the world since the program was launched in February.

The Filmed Message of the Reformation

"**M**ARTIN LUTHER," the first church-sponsored, feature-length film, has been carrying the message of the Reformation to movie audiences around the world. Even as it won popular acclaim from 20,000,000 Americans, the film which helped people better to understand Protestantism is achieving similar success in many foreign countries. The script has been translated into eleven foreign languages.

Although it was originally conceived as a film for non-commercial showing in churches, schools and the like, "Martin Luther" has been seen only by those who patronize movie theaters. Therefore it is good news to many, including the Protestant denominations that endorsed the film, that the Lutheran producers are making it available for sale in 16mm form. This assures its message being shared with many more millions in the years to come, a prospect that will hearten all church people.

No Community Neglected

REV. DON F. PIELSTICK, who died suddenly on June 27 in the prime of life, found supreme adventure for his Christian faith in the church's ministry of home missions. He came to the Home Missions Council of North America in 1942. In the intervening years he did significant work in connection with defense communities and church planning and adjustment, but primarily in the area of the church's concern for ministry to the people in the vast rural areas and communities of our country, as executive director of the National Council's Department of Town and Country Church. This phase of the churches' work he spoke of as his "first love."

The blueprint for his daily life and work might be summed up in the following words: "no community neglected; no missionary funds wasted; all studying the work of each; each working for the success of all; progress and spiritual conquest through missionary cooperation."

Our walk and talk with him through the years as a warm-hearted friend and co-worker will remain an abiding inspiration.

The CHURCHES

WORKING TOGETHER

URGE RELIGION IN BUSINESS

The Executive Committee of the Virginia Council of Churches has adopted a two-point resolution designed to "relate religion more directly to the daily living of those who work in business and industry."

It urges Christian laymen and church women "to provide regular services of worship on a voluntary basis for workers in offices, stores, factories and other places of business and industry."

The resolution also authorizes the establishment of a Commission on Religion in Business and Industry as a subcommittee of the council's Department of Evangelism. Chairman of the commission will be Mr. Thomas J. Massey, owner of a Richmond real estate corporation. The secretary will be Mr. William F. Bell, Richmond insurance executive. Both men are elders in the Richmond Grace Covenant Presbyterian Church.

SEEK "UNCHURCHED" CHILDREN

The Council of Churches of Greater Kansas City, Mo., has sent the ministers of its member churches a 15-page mimeographed report with the names and addresses of close to 550 children in the area who have no church affiliation.

The names of the youngsters were secured from the rolls of Weekday Church School classes conducted by the council during the past academic year. Ministers are dividing up the names on the lists and each will make a personal call upon the children and their families living in his area.

RETURN BELL TO BUDDHIST MONKS

An ancient four-foot bronze temple bell has been returned to its home in a Buddhist monastery in Japan, thanks to the efforts of the Pasadena, Calif., Council of Churches.

The bell was found in a munitions scrap in Tokyo in 1945 by some of the crew of the U.S.S. *Pasadena* who decided it would be a fine gift for their home town. For the last ten years it has been on display in the Pasadena City Hall.

The council felt the bell should be returned to its rightful owners. After months of research they located them in a monastery near Tokyo. The bell was shipped back to the Buddhist priests last June, with a message from the people of Pasadena conveying their

"kindest thoughts and sincere good wishes for the free people of Japan."

COUNCIL ON NOTRE DAME TV

The first religious program heard over the new television station WNDU-TV, owned and operated by the University of Notre Dame, was presented by the Council of Churches of St. Joseph County, Ind.

Dr. Grover L. Hartman, the council's executive secretary, presented a five-minute "Morning Meditation" program at 8:25 a.m. on the station's first day.

Station officials had asked both the council and the Roman Catholic monseigneur at South Bend to share in the program on a week-to-week basis, but only the council responded to the invitation. It is expected that both Roman Catholic and Jewish clergy will eventually participate in the program.

CONNECTICUT LEGALIZES RAFFLES

Gov. Abraham A. Ribicoff of Connecticut has signed a bill legalizing raffles and other games of chance conducted by religious, charitable, civic and veterans' organizations.

The state's Protestant churches had vigorously opposed the bill.

The measure authorizes the games—for merchandise prizes only—in communities that approve them by local referendum. It specifies that such a referendum must be held if at least five per cent of the voters in the community petition for it.

PLAN ATTENDANCE CRUSADE

The Virginia Council of Churches will hold a church attendance crusade from January 1 through Easter of next year.

The crusade is being planned by the Council's Department of Evangelism. Mr. A. E. Acey, district superintendent of the Daville District of the Methodist Conference, is department chairman. The crusade's aim will be "to reach the unchurched for Christ and to strengthen the church in Christ," Mr. Acey said. Its slogan will be "The Answer Is God."

"TRICK OR TREAT" WILL AID NEEDY

A number of state and local councils of churches have announced plans for the annual Hallowe'en "Trick or Treat" observance to raise funds for the United Nations Children's Emergency Fund.

Children of all faiths will participate in the majority of the programs which are planned this year to coincide with the 10th observance of the founding of the United Nations.

In many communities children, accompanied by adults, will make calls on their friends and neighbors between the hours of four and seven on Hallowe'en Eve and then return to church for a community service of dedication of the funds raised.

AID TORNADO-HIT CHURCHES

Churches of 14 denominations in the state of Kansas have raised more than \$1,350 in a fund campaign conducted by the Wichita Council of Churches to aid tornado-damaged churches in the state.

The money will go to aid in the reconstruction of a Congregational, a Nazarene and a Methodist church in Udell. Representatives of the three churches were also given copies of the Revised Standard Version of the Bible, the gifts of young people's groups of the Salem Evangelical and Reformed Church of Wichita at a recent check-presentation ceremony.

COUNCIL BRIEFS

Rev. J. Allan Watson has resigned as general secretary of the Council of Churches of Greater Kansas City, Mo., after seven years of service, to accept a position as an associate of the Church Department of Cumerford, Inc., a Kansas City fund counseling organization. . . . The third annual Ecumenical Conference of the Southern California Council of Protestant Churches is scheduled September 8-10, at Idyllwild Pines. . . . The Washington, D. C., Federation of Churches has developed an eight-page brochure "Your Church and Its Neighborhood," as a guide for local churches in community work. . . . Rev. Stanley L. Hunt has joined the staff of the Iowa Council of Churches as director of Christian Education. For the past three and a half years he has been the minister of the First Christian Church, Knoxville, Ia. . . . Ways of absorbing the thousands of new Sunday school enrollments in Pennsylvania churches will be studied at the 93rd annual Pennsylvania Sunday School Convention, October 11-13, in Sunbury. The convention will be sponsored by the Pennsylvania Council of Christian Education.

Tegucigalpa Church

Typical of Growing Ecumenical Spirit



Although there are only a few American and other English-speaking residents of Tegucigalpa, Honduras, they have organized interdenominationally and hold services in the Carmen Community Center shown above. Below is a class in the Sunday school. Average attendance at worship service and at Sunday school is 35. There is also a women's auxiliary.

By ROBBINS W. BARSTOW

TEGUCIGALPA is typical not as to name, but as to the experience of a growing community of American and other English-speaking residents in any one of the many cities around the world.

In the autumn of 1953, when I was planning to visit several of the well-established Union Churches in Central America, the Secretary of the American Bible Society in Panama wrote me about several new groups that were forming, one of them in the capital city of Honduras. I was able to include Tegucigalpa in my itinerary and was graciously received by Colonel Charles F. Sawyer, our Army Attache at the American Embassy. He and his wife had concerned themselves to try "to fill a very definite need that had existed among the foreign colony in Tegucigalpa for years." In fact, there were two needs—services of worship in English for the adults and Christian education for the children. I had an informal consultation with a representative group of men and women, including the British vice-consul.

Despite the wide variance of denominational backgrounds, and much indifference, an international as well as interdenominational committee or council was soon set up, and Sunday school classes were organized, meeting in the home of Mr. and Mrs. Pineo, of the Point Four Program. Visiting clergymen conducted services, including

communion and confirmation, as first in the British Legation, through the kindness of Honorable Gerald Stockley,

Dr. Robbins W. Barstow, director of the National Council's Department of American Communities Overseas, has responsibility for the welfare of union churches around the world in which Americans far from home maintain their religious life. More than 70 of these interdenominational Protestant union churches serve an estimated 25,000 American and other English-speaking non-nationals in 35 countries. The average membership is 209, with about 152 youngsters in the church school.

the British Minister to Honduras. Later, Colonel and Mrs. Sawyer converted a part of their own home into a chapel for the use of the small but growing congregation. The Anglican Bishop Brooks of Belize made occasional visitations.

As interest grew, it became necessary to find a suitable building for the continuance of the developing program, and so "The Carmen Community Center came into being as a place for interdenominational church services and as a center for community activities." It is located in Colonia Carmen in the San Felipe district of Tegucigalpa.

A ladies' auxiliary known as the 4 C's (Carmen Community Center Club) has been organized "to regularize the work of the Church, to provide social fellowship for its members, and to sponsor local interests such as Boys' and Girls Clubs."

Although the total English-speaking group is not large, the Sunday school attendance averages 35, with about the same number of adults at the church services.

In his recent letter to me telling of these interesting developments which had taken place since my visit, Colonel Sawyer gives proper credit to Rev. Patrick Hurley (Anglican) and Rev. Jack Ratliff (Baptist) and others who in connection with their own missionary duties have helped in getting this young church started. But it was primarily Colonel Sawyer's own deep religious concern and his practical initiative that led him, an Episcopalian, to challenge the other Protestants, whether Methodist, Baptist, Presbyterian, Lutheran or whatever, unitedly to take steps to provide for their own spiritual nurture, and to give open witness to their Christian convictions and commitments.

This is the sort of story that can be multiplied over and over. This is the kind of personal energization that has resulted through the years in the establishment of nearly 100 English-speaking congregations in as many places, with an aggregate membership of many thousands, making a significant Protestant impact upon the life of the communities where they are located as outposts of a sturdy faith.

Indian Off Reservation Seeks Acceptance

By LOUISA R. SHOTWELL

THE major problem confronting Indian Americans today is adjustment to life in a predominantly non-Indian society. The key to helping Indians solve this problem is cooperation.

This means not only interchurch cooperation but a working together on the part of church and government, of church and private social agencies, of missionaries on reservations and pastors in urban communities where Indians are moving in. The church stands in a unique position to stimulate this cooperative process and to participate in

During five days of work and play in the shadow of the Rocky Mountains, the Indian adjustment problem and a cooperative approach to its solution emerged as major concerns of the 223 adults (there were 37 children) making up the Triennial Conference of the National Fellowship of Indian Workers.

These sessions in July of 1955 at Estes Park, Colo., marked the 20th anniversary of the founding of the National Fellowship, whose purpose is:

"To establish and to foster a unity of spirit and service among Indian missionaries, mission board members, government employees, and other friends of the Indian; to affirm their group consciousness; to share their experiences, and to establish orderly means to discuss any matters affecting the welfare of Indians and Indian missions."

It was Dr. G. E. E. Lindquist, then representative for Indian Work for the Home Missions Council, who directed the organization of the National Fellowship of Indian Workers in 1935, and his successor Rev. E. Russell Carter of the National Council continues to carry executive responsibility for it. In return for a dollar a year, thousands of Indians may become members of the Fellowship and receive its Newsletter.

Techniques for doing a better job on the mission field came in for a generous share of attention throughout the sessions.

Rev. Paul Sturges of the National Council's Division of Christian Education discussed evangelism for an hour in the morning and used the Episcopal



Dr. Hildegard Thompson, chief of the Education Division, U.S. Indian Service, chats with Rev. Roe B. Lewis, president of the National Fellowship of Indian Workers.

film, *Life on Wheels*, to illustrate how evangelistic methods employed in the ministry to defense communities are equally applicable to Indian groups.

Rev. Dwight Klink, director of Brook House, a Baptist Christian Friendliness Center in Hammond, Ind., spoke daily on "Reaching the Individual through Group Experience." The church cannot afford, Mr. Klink believes, to ignore the findings of social work concerning group therapy.

Each afternoon there were intensive workshops in music, evangelism and radio and television.

But interwoven with the zeal for learning better ways of doing the job at hand on the mission field lay the recurring preoccupation with the problem many Indians are facing as they attempt to cope with economic need by moving into a non-Indian environment.

Spokesmen for two pilot projects in Indian adjustment, in reporting a degree of encouraging results, stressed three points of crucial need: encouragement of Indian initiative, education of non-Indian communities to an attitude of more than half-way acceptance, and better preparation on reservations.

After four years in Rapid City, S.D., Mrs. Emma Tibbets declared that their Indian people are learning to save their money and buy homes. "We never do anything for them that they can do themselves," she said. "The great need

is for more orientation back on the reservations before they come to the city."

Rev. David Clark of Minneapolis, who began his ministry there in 1953, believes that acceptance is the immediate and overwhelming need of the Indian newcomer and advocates a program of organized sponsorship.

In both Rapid City and Minneapolis, the Indian ministry is responsible to local interdenominational groups and receives some financial aid from home mission boards and the World Day of Prayer.

The cooperative approach was stressed by Dr. I. George Nace of the National Council's Division of Home Missions, as he called on members to consider their attitudes toward one another.

"All too often," he reminded them, "we have gone our separate ways, and given the cold shoulder to fellow-workers and Christians of other churches. We have tolerated coexistence, but failed to cooperate in the spirit of good will, mutual respect and Christian unity. . . . We learn from Evanston that, though we belong to different churches, we can and must discipline ourselves to respect and love one another."

Officials responsible for Indian welfare also took their turn at directing some observations to Indian church leadership.

"Finding a man a job is the least important thing we do for him," said George Barrett of the Indian Relocation Office in Denver, Colo. "We must help him to adjust to living in the community to which he goes. In this process the churches can play a significant part." The assistant surgeon general of the U.S. Public Health Service, Dr. David E. Price, felt that, since the workers are close to the people and familiar with their way of life and needs, they are "ideally situated to interpret to them their new health objectives."

The importance of spiritual values in a child's development was stressed by Dr. Hildegard Thompson, chief of the Education Division, U.S. Indian Service.

At the closing session, the Fellowship unanimously approved in principle the National Council's pronouncement on Indian affairs and recommended that the President of the United States "be asked to appoint a non-partisan commission, including Indian people, to make a study from the viewpoint of Indian welfare for the purpose of formulating a long-range national program."

(Continued on page 23)

Miss Louisa R. Shotwell is associate secretary of the Council's Division of Home Missions. Friendship Press has just published her book "This Is the Indian American."

Those Women

(Continued from page 13)

study guide *Loyalty and Freedom*, in which McCarthyism was exposed and faith in American civil and religious liberties was affirmed. In every cross-roads and hamlet in the country these issues were aired and argued; literally millions of homemakers carried to their own hearths a vision of how to defend freedom.

In church and ecumenical affairs women have striven devotedly, despite the fact that UCW's own report on the status of women, made to the 1953 Assembly, showed the church still a male fief.

However, women are increasingly participating in the national and world councils of churches and no one works more doggedly for the international co-operative church movement than women. They enlisted 300,000 of their sisters "to stand up and be counted" for Christ and His ecumenical church in the great Ecumenical Register. They help support countless hospitals, schools, colleges, and other mission work around the world, as well as extensive education-religious-welfare services for many thousands of America's migrant agricultural workers and for Indian Americans.

Special days help dramatize the work—World Community Day, May Fellowship Day, and especially World Day of Prayer. The latter developed from the 1887 call to women of every Presbyterian church to join in prayer on a given day for the church's work in this country.

From that seed grew the 1955 observance when more than 20,000 communities in the United States and 134 nations joined in the band of prayer that encircled the globe, beginning as dawn broke over the Tonga and Fiji Islands at the edge of the International Date Line. To bring home the message of the oneness of God's children and the indivisibility of prayer, an international team of women led by UCW's president, Mrs. (the Reverend Doctor) James D. Wyker, circled the earth, landing in the Fijis in time to join in the opening moments of the World Day of Prayer.

American women in literally thousands of towns and villages are tackling community problems through their local councils of churches and of church women. In Atlanta, Ga., for example, aided by other community groups, they carried on successful housing and nursery projects; now they're grappling

with mental health. Des Moines, Ia., surveyed discrimination and re-checked every two years. As a result, many doors to employment previously open only to whites, are being gently battered down. Sioux City, Ia., has found jobs and houses for 26 displaced persons. Greenwich, Conn., has resettled 60 refugees. Dayton, O., has a citizens' committee that focuses on rehabilitating prisoners. Gainesville, Ga., and Lenoir, N. C., have established day-care centers for the children of working Negro mothers. Kenosha, Wis., emphasizes literacy. Rock Stream, N. Y., set up a community clothes closet to provide needed clothing.

Bloomsburg, Pa., bought play equipment for two migrant camps and many towns are helping migrants help themselves. Towns like Yakima, Wash., Elmont, L. I., Russellville, Ark., and Athens, O., turned the "trick and treat" Hallowe'en of boys and girls into collections for UNICEF. Ponca City, Okla., and Modesto, Calif., are concentrating on better race relations. Salem, Ore., sponsors a school for alien and Goldsboro, N. C., runs a kindergarten for children of low income families. The Blackstone Valley Council of Valley Falls, R. I., made layettes for Arab refugees. Westhampton Beach, L. I., provided a manse for a Negro preacher and Corning, N. Y., helped clean up comic books sold there.

The church women of America are never idle. Their end product is unity of action in the building of a world Christian community.

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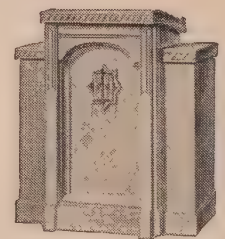
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Women From Far Corners of World Will Be at Cleveland

By HELEN BAKER

UNITED CHURCH WOMEN anticipate a great Assembly at Cleveland November 7-10. No doubt they themselves would list among their reasons for hopes of greatness the reason of bigness. But they are counting on a big Assembly and have reserved the large public hall in the Cleveland auditorium where the National Council of Churches was constituted in 1950. State councils of church women have each been assigned quotas of delegates, registrants have been appointed in local councils to stir enthusiasm, a "bargain" registration fee holds through September 30.

Probably no Assembly has had such planning and careful and exceptional preparation. An international Fellowship team this year flew around the world on behalf of the Assembly. This team, composed of Mrs. James D. Wyker, president of the United Church Women, Miss Felicia Sunderlal, India, Miss Josefina Phodaca, Philippines, and accompanied by the editor of *The Church Woman*, studied with church women in a dozen different countries "the ecumenical book," the book of Ephesians, and discussed with them the theme chosen by the Assembly Committee, "The Working of His Power." In this country this past summer groups of council women have also been studying Ephesians and discussing the theme, relating both to such questions as juvenile delinquency, nonsegregation, world order, missions, ecumenicity. The findings of all these discussion groups at home and abroad are to make up the basic material for the workshops of the Assembly under the leadership of Mrs. Theodore O. Wedel, Washington, D. C.

Another exceptional phase of the 1955 Assembly will be its overseas representatives. As the international team moved from place to place, Mrs. Wyker, in the name of the Board of Managers, repeatedly gave a warm invitation to the women to come to Cleveland. Since church women are not wealthy anywhere, few will pick up their baggage and head through the skies for Cleveland. However, United Church Women, other divisions of the National Council of Churches, national denominational women's

groups will help bring Christian women from overseas. Cleveland, 1955, will take on some of the color of the Evanston meeting of the World Council of Churches a year ago.

The program of the Assembly, planned under the leadership of Mrs. Spann W. Milner, Atlanta, chairman, is bound to be stimulating. Evening speakers include Mrs. Wyker, Miss Phodaca, Mrs. Eleanor Roosevelt, Dr. James H. Robinson, Dr. Stanley U. North, Mrs. Jorge Quismundo, a missionary to Indonesia from the Philippines and Dr. Eugene Carson Blake, president of the National Council. Each evening session will begin with a worship drama written expressly for the assembly by Miss Margaret Applegarth. Dr. Rachel Henderlite each morning will lead a study of Ephesians. A panel of the overseas educators, moderated by Miss Leila Anderson of the National Council's staff, promises to be one of the high points. Mrs. Rosa Page Welch, without whom no Assembly of church women is complete, will lead the singing. And there will be business

—resolutions to be framed, elections and appointments to be made. Women have their own way of making resolutions and elections lively experiences.

"Let's meet in Cleveland" is United Church Women's slogan. We think it's irresistible.

The Indian Seeks Acceptance

(Continued from page 21)

The Commissioner of Indian Affairs, Glenn L. Emmons, emphasized the need for the Indians to enter into consultations with the government officials with confidence in their good intentions. He believes that the Indian workers are in an excellent position to build up such an attitude and set the stage for some truly progressive program at the various tribal jurisdictions.

Elected to serve for a three-year term were Rev. W. David Owl, president; Robert L. Bennett, agency superintendent, Ignacio, Colo., vice-president; Rev. George Smart, director of religious activities, Haskell Institute, recording secretary; Rev. E. Russell Carter, National Council's field representative for Indian work, corresponding secretary; Rev. John B. Clark, Mobridge, S. D., treasurer.



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Mrs. David D. Baker is editor of *The Church Woman*, official publication of United Church Women.



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TODAY

A Sunday School Superintendent Plans "Christian Education Week"

By PAUL F. MEYN

As the Sunday school superintendent of a Chicago suburb church, 75 young families look on me as a combination of Albert Raikes, Admiral Byrd, and Davy Crockett. We celebrate each fall in our church Christian Education Week by joining together our plans, our aspirations, and our renewed faith for the coming year.

This time, before laying out our program for 1955-56, these young families led me to the International Sunday School Convention. What I saw and heard there will take me a long time to relate, still longer to demonstrate, and a generation to reproduce. But I'm glad to make a start.

Christian Education Week begins with Rally Day, September 25, and ends October 2. We have made plans for it to be a round-up of all ages to hear what is in store for them, by uniting the forces of the home and the church school. Personal calls have been made to young people to promote good attendance for the occasion. Every mem-

ber of family units has been encouraged to be present. We hope that the interest generated in families on Rally Day will be the start of a quarterly parent-teacher meeting in every department of the church school.

Our Commission on Education at its August meeting showed the film strip "Plan—For Christian Education." We also discussed some of the ideas found in Lee Gable's new book, "Christian Nurture Through the Church," and "Go—Make Disciples" and "The Clue to Christian Education" by Randolph Crump Miller.

At the next meeting of the Workers Conference, the special convention film strip "For All Persons—Faith to Live By" should be a source of inspiration. The objectives we will adopt at this meeting may include "Improve our teaching; make parents senior partners; relate teaching to the experience and needs of the students; avail ourselves of leadership and laboratory schools and other training opportunities; and every-teacher-visit-the-home-of-every-pupil-in-his-class."

Participation in the home will be encouraged by issuing the pupil's textbook for use in the home. Our goal will be that every family also use the monthly publication, "The Christian Home," which is correlated with the church school curriculum.

Thus go into action in our little church a few of the suggestions from the convention. As the year unfolds, more ideas will be shared. The enthusiasm to "Teach Christ to Families Now" will have its effect for months and years to come.

*Church School Superintendent
First Methodist Church, Glenview, Ill.

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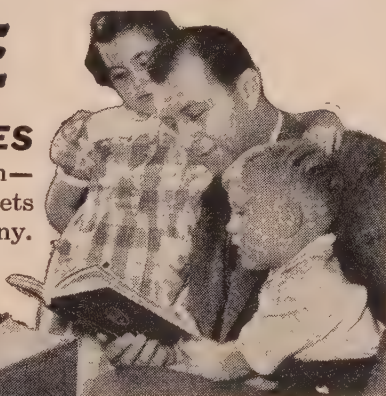
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MOMENT BY MOMENT, Margaret T. Applegarth, Harper & Bros., New York, N. Y., \$2.75.

HARDNESS OF HEART, E. LaB. Cherbonnier Doubleday & Co., Garden City, N. Y., \$2.95.

DESIGNING EDUCATION IN VALUES, R. Sorenson and Hedley S. Dimock, Association Press, New York, N. Y., \$5.75.

THE GOOD NEWS — THE NEW TESTAMENT American Bible Society, New York, N. Y., \$2.00.

THE CHRISTIANS' GOD, Stephen C. Neill Association Press, New York, N. Y., \$1.25.

MARK'S WITNESS TO JESUS CHRIST, Edward Lohse, Association Press, New York, N. Y., \$1.25.

CHRISTIAN GIVING, U. S. Azariah, Association Press, New York, N. Y., \$1.25.

CONQUERING THE SEVEN DEADLY SINS, Lance Webb, Abingdon Press, Nashville, Tenn., \$3.00.

THE BENT WORLD, J. V. Langmead Casserley, Oxford University Press, New York, N. Y., \$4.00.

A CRITIQUE OF THE THEORY OF VITAL ATONEMENT, James A. Nichols, Jr., Vantage Press, New York, N. Y., \$2.50.

NEARER THE CROSS, J. Harold Gwynne Vantage Press, New York, N. Y., \$2.75.

CHRISTIANITY AND SCIENCE, Charles E. Raven, Association Press, New York, N. Y., \$1.25.

THE EPISCOPAL CHURCH AND ITS WORK, Powel Mills Dawley, Seabury Press, Greenwich, Conn., \$2.50.

MISCELLANEA, David Svenningsen, Exposition Press, New York, N. Y., \$2.50.

THE BIBLE VERSUS BRITISH ISRAEL, O. H. Brown, Exposition Press, New York, N. Y., \$2.50.

THE SPIRITUAL WOMAN, Marion Turner Sheehan, editor, Harper & Bros., New York, N. Y., \$3.00.

A CHRISTMAS STORY AND ITS EASTER SEQUEL, William Allen Knight, W. A. Wilde Co., Boston, Mass., \$1.50.

THE STRANGENESS OF THE CHURCH, Daniel Jenkins, Doubleday & Co., Inc., Garden City, N. Y., \$2.95.

THE BOOK OF ACTS IN HISTORY, Henry J. Cadbury, Harper & Bros., New York, N. Y., \$2.75.

THE REDISCOVERY OF THE BIBLE, William Neil, Harper & Bros., New York, N. Y., \$3.00.

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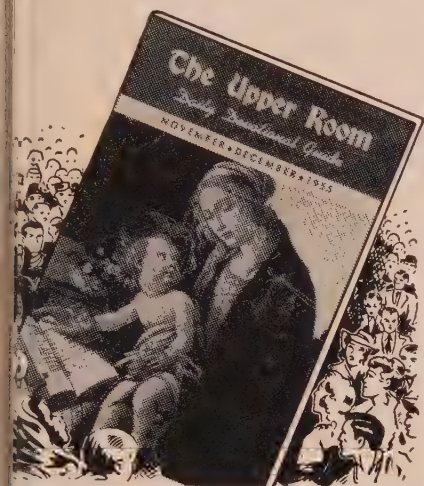
K FIRST THE KINGDOM, *Mona Davis*, Exposition Press, New York, N. Y., \$3.00.

E AND LETTERS OF MARY EMMA WOOLLEY, *Jeannette Marks*, Public Affairs Press, 2153 Florida Avenue, Washington, D. C., \$3.75.

BUTE TO JESUS, *Edgar Daniel Kramer*, Christian Education Press, 1505 Race Street, Philadelphia 2, Pa., \$1.50.

TER LEADERS FOR YOUR CHURCH, *Weldon Crossland*, Abingdon Press, Nashville 2, Tenn., \$2.00.

GS FROM ONE HUNDRED PSALMS, *Ethel Liner Sublette*, Exposition Press, New York, N. Y., \$3.00.



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BOOKS

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Irrational explosions seem to occur almost daily. *Middle East Tensions* traces these to their immediate antecedents, the "policies of the Western Powers from the time of the first world war onwards" and the penetration during the 19th century of a "rigid, conservative and formalized state of society by the forces of Western culture at once life-giving and destructive." One looks at the Middle East today and marvels that any stability is possible amid the discordant pressures of Arab and Jewish nationalism, the conflicting claims and self-interest of the Great Powers, and the religious divergencies resulting from Muslim, Christian and Jewish aspirations. Mr. Morrison has masterfully summarized all these elements in a way made possible by his long residence in the area, his many first-hand contacts, and his three-year tenure as secretary of the Refugee and Relief Committee of the Near East Christian Council.

Following the careful analysis that marks the first half of the book, the author turns in the latter half to a consideration of the crucial questions on whose answer hinges the future of the Middle East. Islam and the Muslim states face problems of both a political and a spiritual nature. In reacting to modern concepts of representative government, the Muslim states evidence two extreme and mutually contradic-

tory patterns. Puritanical sects like the Wahhabis of Arabia have stubbornly resisted Western political ideals as a betrayal of true Islam, while leaders in Turkey and Iran sought the disestablishment of Islam and openly welcomed Western political institutions. For a majority of political thinkers, however, there has been a search for a middle formula that would reconcile democratic ideals with the Islamic faith and tradition. In practically all of these Muslim states the minority non-Islamic communities suffer serious disabilities, thus posing the question whether the claim to the title of democracy can be given substance in spirit and in deed as well as in word. At a deeper level than the political are the spiritual questions which challenge Islam as it seeks to retain its hold over men in the modern world. Can it win its way among intellectuals who find little freedom to express literary, historical and scientific criticisms as these bear on the Koran and Islamic tradition; can it resist the inroads of the material and the secular; and will it be able to demonstrate sufficient spiritual force to meet creatively the demands of a new and bewildering age?

The major questions facing Israel and her Zionist sympathizers are political. In the war with the Arab states Israel came out the victor and her new state seems secured. Surely some major concessions are required of her if peace is to come to the Middle East: concessions of territory occupied beyond the limits set by the U.N. Partition Scheme, an easing of Arab fears that her immigration policies will result in further territorial expansion, compensation for the Arab refugees, and a readiness to reach agreement on the status of Jerusalem.

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By CHARLES MERCER, G. P. Putnam's Sons, New York, \$3.50.

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with genuine warmth and understanding, if not an overly profound view of the human situation. One could wish that all people in need could find such sympathetic help and guidance for their problems.

—NANCY LAWRENCE

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By MARGARET T. APPELGARTH, Harper & Bros., New York, \$2.75.

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—FLORENCE GORDON

India's Walking Saint

By HALLAM TENNYSON, Doubleday & Co., New York, \$3.50.

Hallam Tennyson, great-grandson of the poet, leads the reader in the footsteps of Vinoba Bhawe, India's walking saint. Bhawe, regarded by many in India as the spiritual successor of Ghandi, is the founder of the movement known as "Bhoodan" in which millions of acres of land have been voluntarily redistributed among the poor, the landless, and the outcasts of India. Bhawe began his remarkable mission in the village of Pochampelli, Hyderabad, in 1951. Since then he has been given over 4,000,000 acres of land in addition to gifts of oxen, plows, and the full-time services of many devoted followers. There have been important intangible results in addition to the transfer of acreage. The author credits the Bhoodan movement in noting the gradual fall in land prices, a decline in the appeal of Communism, and a confidence in the future replacing bitterness and apathy.

This is primarily a study of Bhawe, his origins, his mission, his unassailable integrity and piety, and his enormous influence. However, the author indulges in numerous excursions into the character of present-day India, dealing at different times with the life of Ghandi, the creation of Pakistan and the subsequent mass migrations, eloquent and sometimes humorous descriptions of life in India as he follows in the wake of Bhawe. There is no lack of personal philosophizing and soul searching characterized by a penchant for comparing the best in India with the worst in the West.

Perhaps the most noteworthy feature of *India's Walking Saint* is its demonstration that a partial solution of the problem of a rich minority and a poverty-stricken majority can be achieved without violence.

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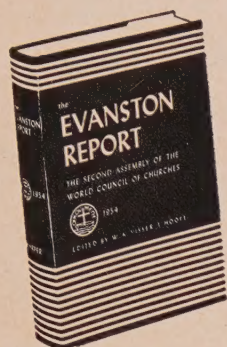
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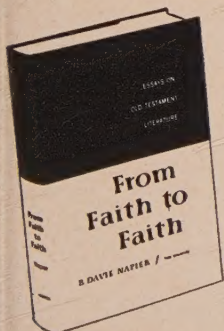
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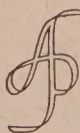
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